

The Literary Man's New Testament

W.L.Courtney

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*THE BOOKS ARRANGED IN CHRONOLOGICAL ORDER WITH
INTRODUCTORY ESSAYS AND ANNOTATIONS*

BY

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PREFACE

MOST prefaces are apologetic, and this will, I am afraid, be no exception to the rule. I need not refer to what I said in introducing my earlier volume dealing with the Old Testament, for there I tried to explain what my particular purpose was in preparing a Literary Man's Bible and what particular class of readers I had in view. I would gladly have chosen some other title because of the assumptions it implied, but no other seemed to me quite so applicable to the matter in hand. Throughout I have tried to keep before me the class of readers who are mainly interested in the literary and historical aspects of the Scriptures. With purely theological aspects I am not so much concerned.

In the case of the New Testament I am confronted with even greater difficulties than those which made the composition of the earlier volume a formidable task. There is an immense mass of modern critical work occupied with the New Testament writings, and a careful process of selection of main topics becomes absolutely necessary. I am only too conscious that there are large gaps and omissions in the present volume; but these are unavoidable owing to conditions of space. For instance, I have said nothing about the history of the Canon, nor have I found room for textual criticism. A considerable body of literature occupied with the word "Logos" and its connotations I have had to pass over, as well as the interesting theories which show the influence of religious elements borrowed from Babylonian legends. Nor do these points exhaust the series of omissions. There are two others to which I desire to call brief attention.

If one presses the hypothesis that Paul incorporated in

Christianity a number of the features to be found in the Mystery-Religions,¹ one arrives at last at what is generally known as the "Christ-Myth" theory, expounded amongst others by Mr. F. C. Conybeare, Dr. Drews, Mr. J. M. Robertson and Sir J. G. Frazer. Here the underlying assumption is that the whole of the Christian edifice was built not on the foundation of a living person but of a mystical and non-existent being, such as those worshipped in the mystery faiths. There was a time when this theory had a more extended vogue amongst scholars than it has at present. The reason for the change of attitude is that greater dependence is now placed on the historical evidence for the life of Christ. There is, for instance, the famous passage concerning Jesus in the *Antiquities of Josephus* (xviii. 3), which for a long time scholars were inclined to regard as a late Christian interpolation. Now the tendency is the other way. Dr. Harnack considers that the genuineness of the passage is proved beyond doubt, and both Professor Burkitt and Professor Emery Barnes agree with him. The reference in Tacitus to the Crucifixion of Jesus during the governorship of Pilate is also of great importance. Profane history thus supports the one incident in the Gospel story which helps us to fix approximately the year of the Crucifixion—the trial before Pontius Pilate. How far the whole history of Christianity is built up on the actual personality of its Founder, and would cease to have any meaning if He were not existent, is a subject which would take me too far from my present purpose. But it ought to be added that none of the contemporary religious cults, with the doubtful exception of the cult of Orpheus, possesses the significant feature so obvious in Christianity—that its origin and the personality of its Founder are definitely located within historic times and in historical surroundings.²

In somewhat similar fashion, if we press the doctrine of a purely Eschatological Christ,³ we get to a hypothesis which

¹ See pp. xxxix et foll.

² *The New Testament in the Twentieth Century*, by Rev. Maurice Jones, p. 43—a very valuable book, of which I have made considerable use.

³ See pp. xxvii et foll.

seeks to explain Christian ethics as merely intended for an interval between Christ's life and Christ's second return in glory. Everyone is aware how paradoxical in form is some of the teaching of the Sermon on the Mount, what violence the maxims do to ordinary social and economic conceptions. The explanation given by some critics, like Johannes Weiss and Schweitzer, is that in Christ's teaching the ordinary conditions of life are no longer considered as holding good. The attitude towards wealth, family, social life, the commands not to resist evil, to forgive enemies and to give away all one's goods, are, according to this view, determined solely by the transitory character of the space of time before a new Heaven and a new Earth are established. It is also suggested that the motive supplied for obedience is purely a selfish one; it is to enable a disciple to secure a place in the future Kingdom of God. It is difficult to accept such a travesty of Christian ethics. If we take such parables as that of the Sheep and the Goats, or those of the Pounds and Talents, we shall see that in the one case the reward comes as an absolute surprise, while in the other it is only won when duty had been performed for duty's sake. Nor can an unselfish Christ be justly held as the author of a selfish ethical code.

It remains true, however, that the anticipation of the Second Coming of Christ has largely affected most of the New Testament documents and especially the earlier epistles of Paul. To Paul, probably, the discovery that he had to die before witnessing Christ's return with all His Holy Angels came as a poignant and tragical disillusionment. It is this which gives such an interest to the epistles of the Captivity in which Paul has, among other things, to re-establish his faith on wider and more permanent foundations.

May 1915.

I HAVE not encumbered my pages with notes or references or lists of authorities. It is, therefore, all the more necessary to suggest—for the use of the literary student—the titles of a few works which give valuable aid.

A.—BOOKS OF A GENERAL CHARACTER.

- Sanday*, "The Life of Christ in Recent Research," 1907.
Maurice Jones, "The New Testament in the Twentieth Century," 1914.
Harnack, "What is Christianity?" 1903.
A. S. Peake, "A Critical Introduction to the New Testament," 1909.
Bousset, "Jesus," 1906.
J. Moffatt, "The Historical New Testament," 1901.
B. W. Bacon, "The Making of the New Testament," 1912.

B.—BOOKS ON SPECIAL THEORIES OR CONTROVERSIES.

(a) "*Jesus or Paul*"—

- Wrede*, "Paul," 1907.
Feine, "Jesus Christus und Paulus," 1902.
A. Meyer, "Jesus or Paul."
 Cambridge Biblical Essays, 1909.
J. H. Moulton, "The Gospel according to Paul" (Expositor, viii. 2).
Sir. W. M. Ramsay, "The Teaching of St. Paul in Terms of the Present Day," second edition.

(b) "*The Christ-Myth*"—

- F. C. Conybeare*, "Myth, Magic and Morals," 1909.
Drews, "The Christ-Myth," 1911.
Loisy, "Les Evangiles Synoptiques," 1908.
J. M. Robertson, "Christianity and Mythology," 1901.
J. G. Frazer, "The Golden Bough," Parts I–VI, third edition.

(c) "*The Christ of Eschatology*"—

- The great authority is *R. H. Charles* in his editions of various Eschatological works, "Ethiopic Enoch," "Slavonic Enoch," "Book of Jubilees," "Testaments of the Twelve Patriarchs," etc., published between 1893 and 1912.
 Also *Schweitzer*, "The Quest of the Historical Jesus," 1910.
 Article on "Eschatology," in *Hastings's "Bible Dictionary."*

- (d) "*St. Paul and the Mystery Religions*"—
H. A. A. Kennedy, "*St. Paul and the Mystery Religions*," 1913.
J. G. Frazer, "*The Golden Bough*," Part III, "*The Dying God*," 1911.
J. Harrison, "*Prolegomena to the Study of Greek Religion*," 1908.
Farnell, "*The Higher Aspects of Greek Religion*," 1912.
Kirsopp Lake, "*The Earlier Epistles of St. Paul*," 1911.
- (e) *The Synoptic Gospels*—
Harnack, "*The Sayings of Jesus*," 1908.
Sanday, "*Oxford Studies in the Synoptic Problem*," 1911.
J. Estlin Carpenter, "*The First Three Gospels*," 1904.
G. Salmon, "*The Human Elements in the Gospels*," 1907.
- (f) "*Acts of the Apostles*"—
Ramsay, "*St. Paul, the Traveller*," 1896.
 "*The Bearing of Recent Discovery on the Trustworthiness of the New Testament*," 1915.
Harnack, "*Luke the Physican*," 1907.
 "*The Acts of the Apostles*," 1909.
Maurice Jones, "*St. Paul the Orator*," 1910.
- (g) "*The Johannine Writings*"—
Sanday, "*The Criticism of the Fourth Gospel*," 1905.
Lightfoot, "*Biblical Essays*," 1893.
B. W. Bacon, "*The Fourth Gospel in Research and Debate*," 1910.
Loisy, "*Le Quatrième Evangile*," 1903.
E. A. Abbott, "*Diatessarica*."

* * I have used throughout the Authorized Version of the New Testament, for reasons sufficiently explained in my earlier volume.

CONTENTS

	PAGE
PREFACE .	v
INTRODUCTORY ESSAYS—	
1. THE NEW TESTAMENT AND MODERN CRITICISM .	xiii
2. THE LANGUAGE OF THE NEW TESTAMENT .	xvii
3. GROWTH OF A CREED	xxii
4. THE MESSIAH OF ESCHATOLOGY .	xxvii
5. THE GOSPEL ACCORDING TO PAUL	xxxii
6. PAUL THE HELLENIST .	xxxix
CHRONOLOGY	xliv
MAP—	
THE JOURNEYS OF PAUL	<i>To face p.</i> xlv
THE LITERARY MAN'S NEW TESTAMENT—	
PART I: THE EPISTLES	1
PART II: THE SYNOPTIC GOSPELS AND ACTS .	129
PART III: THE JOHANNINE WRITINGS .	307
INDEX	383

INTRODUCTORY ESSAYS

I

THE NEW TESTAMENT AND MODERN CRITICISM

§ 1. THE aspect of the present book will, I am afraid, be strange and unfamiliar. We have been so long accustomed to see the Synoptic Gospels placed first, followed by the Acts of the Apostles and the Gospel of St. John, that I can imagine a feeling of something like resentment at an arrangement of the books such as that which I have attempted in the following pages. But the decision has been deliberately adopted for several reasons. In the first place it is now very generally taken for granted that the earliest writings of the New Testament were not the Gospels, but the Epistles of St. Paul. If we are to assume that Paul died in the first Neronian persecution in A.D. 64, we may say with some confidence that almost the whole of his Letters to the Churches were written and sent before the Gospels *in their present form* were published to the world. A more doubtful case is that of the Epistle to James. It has been roundly asserted that either it is the earliest of the writings of the New Testament or else one of the latest. If we put aside the conflicting external evidence and look at the Epistle as it stands, we shall see, I think, that it represents a very early form of the Christian community. It is a letter addressed mainly to the Jews and Jewish Christians of the *Diaspora*—the Dispersion—and it illustrates a stage of thought and life before the controversies began with which Paul deals. I cannot understand that James, or whoever may have been the writer, occupied himself with controverting the Pauline doctrine of justification by faith. The question is in a much too elementary stage. Besides, if we put this Epistle late, we must give up the idea that it was written, as it professes to have been written, by James the Lord's brother.

The general effect of placing the Epistles before the Gospels gives due emphasis to a fact not without importance in the early history of the Christian religion. It was the gradual formation of Christian communities as indicated in the journeys and the writings of Paul, which practically necessitated a historical account of the Founder. In other words, a Church gradually coming into existence felt the necessity of providing itself with a Life of Jesus. There was no such necessity in the earlier stage amongst those who were contemporaries of the life and passion of Jesus. Some of them were well acquainted with the details: they could not feel it imperative to give to the world an account of what was so intimately bound up with their own personal consciousness. But as the Church grew and the Jewish communities were enlarged by the admission of "God-fearers" and Gentiles, it was recognized that an official account of the founder would be valuable for disciples drawn from very different sections of the population, with very different associations and experiences in the past. Hence, it seems to me that the arrangement of the books of the New Testament in chronological order enables one to see how the Church grew, and how those who composed the Gospels had to make up their accounts from old traditions, oral or written, such as those which were so largely employed by Mark and Matthew and Luke. The Gospel of John, of course, represents the work of a slightly later age, an age of intense self-consciousness, an age which tries not merely to spiritualize but also to rationalize the earlier and more popular accounts of the Life.

§ 2. So much for the arrangements of the books as attempted in the present volume. But there is more to be said about the present aspects of New Testament criticism. We begin by marking a definite line of cleavage between the critical work of the nineteenth century and that of the beginning of the twentieth. The older problem may be exhibited thus: Who wrote the books and when were they written? Every one has heard of Baur and the notorious Tübingen school of criticism. It was destructive in its effects rather than constructive, it threw doubt on the authenticity of a great many

of the documents, and generally tended to place the composition of the books well towards the middle or end of the second century A.D. A decisive change has come over criticism since then, and also a much nearer approach has been made to the ordinary orthodox position. For instance, instead of some four Epistles, attributed to Paul—Thessalonians, Corinthians, Galatians, Romans—it is now practically admitted that nearly all the Pauline Epistles, with the doubtful exception of the Ephesians and the Epistles to Timothy, were veritably dictated by Paul and written by his various amanuenses.

The fact is that the question of authenticity itself is somewhat differently regarded. To us it may appear not a little shocking that a man should write what he has to say under the name of a well-known apostle. But clearly there was no feeling in the earlier ages that this was an insincere or mendacious thing to do. It was quite conceivable and the reverse of surprising that a writing in the spirit of Paul should be attributed to Paul. And so, too, with regard to James or Peter, or any of the elders of the Church. There was no intention of misleading in such a superscription: it was rather a sign of modesty. And so it follows that modern criticism is not very much concerned as to whether Mark and Matthew were the actual writers of the Gospels under their names. We are occupied with quite different problems. I may mention, however, in passing that the historical accuracy of Luke, which had been severely impugned by nineteenth-century critics, has been brilliantly re-established, especially by the work of Dr. Harnack and Sir William Ramsay.

What then are the points which interest us in the twentieth century? Instead of discussing dates and authorship we prefer to discuss contents. Our problem is more strictly a religious one. We wish to discover what were the conceptions of the Christian faith current in the early times, and what various contributions were brought to the central conception by this writer or that. We ask, for instance, what is the relation which the Christ of John bears to the Christ of the Synoptists; or we ask—if anything a still greater question—what relation the theological ideas of Paul bore to the preaching

of Jesus as narrated by the Synoptists. Observe what is involved in inquiries of this kind. The gradual growth of Christianity, the position which the Christian Church occupied in relation to other faiths and doctrines surrounding it, the progress towards a theology, the influence of earlier or contemporary speculations—these are the topics now most earnestly debated. In a word, the historical genesis of Christianity in the midst of rival organizations is the main object of investigation pursued by different inquirers along different lines. Surrounding the infant Church there was (1) the later Judaism after the close of the record of the Old Testament with certain Eschatological conceptions of the Messiah and His second coming. There was (2) the Stoic philosophy largely prevalent over Asia Minor, and, therefore, part of the education of Paul at Tarsus as well as Antioch. Above all there were (3) the Hellenic Mystery Religions, to which reference must be made later, and that formidable rival of Christianity, as it was for some time, Mithraism. Gnosticism again (4) is a vague term which covers a host of rationalistic interpretations regarding Christ and His work. We have to watch how Christianity during the first century and the beginning of the second held its own position as against formidable rivals, how controversies brought an inevitable change over some of the doctrines, how ecclesiasticism was born, how instead of the simple socialistic communities there sprung up Churches throughout eastern Europe and in Rome with very definite organizations and with a creed which in many of its provisions had hardened into abstract dogmas. The older idea was that Christianity was a unique phenomenon, just as the older idea was that the language in which it was written was something unique and singular. But that is not the modern view. As a matter of fact we gain a great deal more by regarding Christianity as one amongst several religions, and discussing how courageously it protected itself against corrupting superstitions surrounding it, than we ever could have derived from the arid criticisms of the Tübingen school or the presuppositions and deductions of the school of verbal inspiration.

THE LANGUAGE OF THE NEW TESTAMENT

§ 1. Not very long ago the prevalent conceptions with regard to the language of the New Testament took two forms. Those who believed in verbal inspiration were naturally forced to conclude that New Testament Greek was a special variety of its own, having its own laws and not to be judged by any properly Hellenic standards. It is clearly divorced from Attic Greek of the best type: it rarely reaches the level of the so-called "Hellenistic" Greek. Whether we put it side by side with Plutarch and Lucian or with Philo and Josephus, it seems to stand for a separate variety. On the other hand, those scholars who looked at the matter as one to be judged by literary canons naturally decided that the Greek of the New Testament was of a debased and inferior stamp, and contented themselves with the reflection that, as a good deal of it was based on Aramaic or Hebrew, it had all the demerits of a "translation" language. The curious result followed that, though as a rule translations are inferior to their originals, the New Testament as it is found in the Authorized Version, because it belonged to a good time of English and a bad time of Greek, formed a singular instance of a translation being better and more literary than its original.

Of course there are a good many differences between the different books of the New Testament, differences not only in style but in literary merit. Viewed simply as literature, the best specimen on the whole, as a piece of Greek workmanship, is the Epistle to the Hebrews, according to one theory written by Apollos, a man obviously trained in rhetoric and in the culture of the Alexandrian schools. The only other book which comes near the same standard is 2 St. Peter which, in its fashion, also approaches the Attic style despite the fact

that it seems artificial and non-natural. If these two books, the Epistle to the Hebrews and the Second Epistle of Peter, are put into a class by themselves it is because they are free from those lapses from correct grammar of which other writers are guilty. From these, then, let us turn to the worst specimens. There can be no question which they are. The Apocalypse is perhaps lowest in the scale. The author writes Greek with undoubted fluency, but it is full of mistakes, mistakes which an ordinary fourth-form school boy would not commit, or, at all events would be severely reprimanded if he were to commit them. See, for instance, i. 5, where the author, to whom Greek is evidently a language recently acquired, is guilty of the following: ἀπὸ Ἰησοῦ Χριστοῦ, ὁ πιστός. Almost as poor is Mark's Gospel, perhaps due to the fact that the sources of his gospel are Aramaic.

Between these extremes we can place the other writers in an ascending scale. Starting from Mark upwards we have Matthew, who sometimes seems to be correcting—according to his ability—the diction of his predecessor Mark. Then a little higher up are the books that come under the supposed authorship of John (with the exception of the Apocalypse), and the Epistles of James, Jude and Peter. Probably to the writers already mentioned Greek was entirely a secondary language not a primary, and we can, therefore, easily understand that it was not handled with conspicuous skill. Then, still ascending, we come to Luke and the Epistles of Paul. Luke was a cultivated man, a physician of considerable education, and was able to express himself in the language of the Hellenistic community with no little ease. Yet, even here, we note a difference between the earlier chapters of the Acts and the later. The first are in cruder style, but in dealing with the missionary efforts of his great leader in Hellenistic centres Luke rises to a better level of idiom and form. As to the Epistles of Paul, they almost stand in a class by themselves, partly because they were dictated, partly because they are the expression of a distinct and vigorous personality. They are mainly conversational in form, full of a rugged impetuosity, using Greek expressions not altogether idiomatic, for Greek

was to Paul also an acquired language which he could use side by side with Aramaic. And so gradually we reach the best Greek of the Epistle to the Hebrews, a studied oration only possible to a scholar who possessed a great deal of Alexandrian cultivation.

In criticizing thus freely the text of a book which the world rightly holds sacred, I hope that I may not be misunderstood. "The Apocalypse" still remains a book of finely imaginative mysticism, even though the Greek in which it is written may be faulty. Mark's Gospel is no less valuable albeit that the author was an indifferent scholar. Paul's Epistles form some of the most interesting literature in the world, despite the fact that the Apostle of the Gentiles had not the particular academic education which enabled Apollos (or whoever may have been the author) to write the Epistle to the Hebrews. I am merely concerned to point out that we have this treasure in earthen vessels, that the praise may be not of men, but of God. If there is any irreverence in the matter, it seems to me to attach to the advocates of verbal inspiration. I, at all events, will not be guilty of the irreverence of suggesting that the Holy Spirit inspired the Apostles to write bad Greek.

§ 2. And now what are we to say generally of the Greek employed in these books of the New Testament? Until the discovery of a number of papyri and inscriptions, especially in Egypt, we had no clue. Since the discovery we have come to the conclusion that the Greek of the New Testament belongs to that *Koinê*, or common Greek, habitually used in all the eastern portions of the Roman Empire. It was the language of the common people, more conversational than literary, too widely spread to be a patois, but representing the idioms of ordinary people and, of course, very inferior to chiselled Attic prose. The nearest analogy probably is the way in which English is spoken—and not very correct English either—in different portions of the British Empire. Both in Egypt and Asia Minor most of the inhabitants were bilingual, that is to say, they had their own tongue, while for purposes of general

intercourse they used the conversational Greek. The older Greek, as we know, was divided into different dialects—Attic, Ionic, Doric—but the *Koiné* had no dialectal varieties. Probably most of the apostles could converse in this *Koiné*. There is little doubt, of course, that Jesus Christ spoke in Aramaic, but many scholars have supposed—although the point has been contested—that he was also acquainted with the Greek tongue.

The discovery of this common medium of literary exchange—for it is nothing less than a discovery—was due to the labour of a series of men, such as Prof. Deissmann of Berlin, and amongst our own countrymen, Sir W. M. Ramsay, Dr. Moulton, and Drs. Grenfell and Hunt. They studied three kinds of material. First there were the Inscriptions which, naturally enough, were composed in tolerably good Greek. Then there were the Papyri, including all kinds of subjects such as private letters, census returns, wills, contracts, marriage settlements, etc. And in the third place there were the potsherds, called Ostraka, the writing material of the very poor. In the last division we have the commonest, the least literary Greek, as would naturally be inferred from the status of the writers.¹

What are the inferences that may be drawn? I will only touch on two or three. Hitherto we were quite unacquainted with the ordinary Greek talk in the second, third and fourth centuries. The language used in the papyri and inscriptions and on the potsherds gives us exactly that which we wanted, supplying us with the common vernacular over the eastern parts of the Roman Empire. Hellenistic Greek may, indeed, be taken to cover three varieties—written language composed with some care and used in speeches, the conversational language of the well-to-do classes, and the common rude talk of the poor. Moreover we can now entirely get rid of the idea that New Testament Greek was a special kind of language, obeying its own laws and unparalleled elsewhere. The New Testament books are written in the *Koiné* which we have

¹ Quotations from some of the letters thus unearthed in Egypt and Asia Minor will be found in the Rev. Maurice Jones's *New Testament in the Twentieth Century*, chap. viii.

just discussed. Many of the phrases which were supposed to be peculiar are found in papyri and inscriptions. The Greek words, *διαθήκη*, *λύτρον*, and *ὀφειλή*, meaning a will, a slave's ransom, and a debt respectively, which used to be considered strictly New Testament expressions, are found to be words of current use. *Δεισιδαίμων*, the word rendered "superstitious" in the speech of Paul at Athens, "I find that in all things ye are too superstitious," is not really used in any depreciatory sense. As a matter of fact, it does not mean superstitious: it means religious or, perhaps, if I may coin a word, religiose, inclined to be worshipful. Or, again, take a phrase like that which Paul uses, "If any will not work neither let him eat." This Prof. Diessmann asserts to be a bit of good old workshop morality, perhaps written up as a text on the walls of some work-room. Lastly, the papyri discovered by the labours of many distinguished scholars give us the exact picture of Paul's own letters. Judging from them as examples, we may assert with some confidence that Paul wrote on a papyrus sheet about five to five and a half inches wide, and nine to eleven inches long. One of these sheets would contain a note like the Epistle to Philemon, for instance. Longer letters would include several sheets joined together at the ends, and formed into a long roll. There is no question that Paul dictated his letters to an amanuensis, adding only his signature, or, perhaps his final salutation, in his own hand. This custom, too, is paralleled by the papyri letters, the signature being in one hand and the main letter in another.¹

¹ *The New Testament in the Twentieth Century*, by the Rev. Maurice Jones, p. 179.

III

GROWTH OF A CREED

§ 1. So far we have emphasized two conditions of our inquiry, which help to give precision to our problem. The language of the New Testament is discovered to be nothing special, no specially inspired tongue used by the Apostles for a particular purpose in hand; but on the testimony of the inscriptions and private letters discovered in Egypt and parts of Asia Minor, it is none other than that common conversational tongue called *Koinê*, which was in use throughout the Græco-Roman world. It was not a polished language; it was in the true sense a vernacular; and it varied in degrees of literary excellence or defect from a type like that in the Epistle to the Hebrews down to the very imperfect Greek of Mark's Gospel and the Apocalypse. Hebrews, whether written by Apollos or another, is evidently the work of a man educated in forensic oratory. We catch the formal note at the very beginning. "God, who at sundry times and in divers places spake in times past by the mouth of His Holy Prophets, hath in these latter days"—here is clearly the exordium of a piece of rhetoric. How different the language of Paul! "I, Paul, who in presence am weak among you" . . . "It is not expedient for me doubtless to glory" . . . "I speak as a fool"—in such sentences we catch the eager impress of a writer not careful about his style, but only anxious to win the audience he is addressing. And for this reason while the language of the Epistle to the Hebrews is formal and literary, the language of the Pauline Epistles is of the conversational epistolary type—the type of "O foolish Galatians, who hath bewitched you?" and the graceful little personal letter about the runaway slave, Onesimus, addressed to Philemon.

The other point, which has been made more or less clear,

is that the problems of modern criticism in reference to the New Testament are different from those which interested scholars in the nineteenth century. So great is the interval which divides the twentieth century from its predecessor that we are almost startled by the contrast. The contemporaries of Baur and the Tübingen school thought their main business was to inquire into the genuineness, the authenticity, of the New Testament records. Did Paul write all the epistles known under his name? Could Matthew have written the First Gospel? Who wrote the Fourth Gospel, and when? Who was the author of the Apocalypse? Sedulously occupied with inquiries like these, criticism was mainly destructive, and the general result was to drive most of the component parts of the New Testament to a date late in the second century A.D., and thus to suggest many defects in their historical value. Scholars in our present period have quite different ends. They do not trouble themselves much about authenticity, but they are immensely interested in the contents apart from the external circumstances of the various writings. As a matter of fact, though that is only an incidental result, the general tendency of the most modern criticism helps to support the orthodox position in quite a remarkable degree. As has been already said, Luke in his Acts of the Apostles, used to be considered a most imperfect historian; now, thanks to the labours, especially of Dr. Harnack and Sir William Ramsay, the historic credibility of Luke is to a great extent re-established. In similar fashion, as soon as we give up troubling our heads as to the author of John's Gospel and confine our study to its contents, many arguments are discovered to prove that the Gospel and the Revelations are not so late as was at one time supposed, but probably belong to about A.D. 120 or even before.

§ 2. On the other hand, the real problem is to discover whether Christianity was or was not a syncretistic religion. Whether it is an amalgamation derived from different sources, whether it was developed by some of its authorities in directions alien from the main ideas of the founder—these are points on which the widest diversity exists, although even here the

extreme theories are more or less discredited. These are the points to which I must now draw the attention of my reader, but before I do so it seems necessary once more to define the point of view. This book is not intended for the theological student as such; it is intended for a student of literature and history. The doctrinal aspects, important as they are, are not so important to me as the study of certain documents viewed as literature, and the relation, in point of time and logical sequence, of these documents to one another. I am the more concerned to make this attitude clear because I have to deal with subjects sacred to the Christian believer, which nevertheless have to be studied as natural, not as supernatural data. My immediate purpose is to outline the growth of a creed, not to evolve all the meanings and implications of dogma. As I have before remarked, the arrangement adopted in this book is designed for this very end. By placing the Epistles before the Gospels in chronological order we are enabled to see how the progress of the Church rendered necessary a life of the founder, and how its expansion from its primitive to its ultimate destiny rendered necessary the evolution of a definite theology.

Luke's Acts of the Apostles is very instructive in this regard. We see at the beginning the little community at Jerusalem, succeeded by communities elsewhere as the *Diaspora* gradually extended. We then see, side by side with Peter and James and John, the emergence of another teacher, more liberal-minded than the other apostles, more of a statesman so to speak, who in the course of a definite experience gradually realized how great a thing the Church might be. Paul was a convert and, like most converts, was in one sense more Christian than the Christians. He discovered that the main sphere of his usefulness was not in small Jewish communities but in the Gentile world, where he came across larger types of civilization and religious theories or superstitions alien from Jewish thought. Luke shows us how from Antioch the great Apostle of the Gentiles spread the Gospel through the Roman provinces of Asia and Achaia. Being, moreover, something of a literary artist, Luke rounds off his narrative by showing the main objective of all missionary labour—Rome.

Having given us a picture of Paul's travels round the Ægean Sea, he accepts, as his climax, the journey to Rome, the capital of the world. Thus we are able to see in a brief panorama, some of the steys of the evolution of Christianity. A sect of believers mostly of peasant origin, who did not wish to break with Judaism, observed, no doubt, with wonder and consternation an enlargement of the whole field of their work, first to the Gentiles and to the Hellenistic communities, finally to the Mistress of the World, so that Christianity might become co-extensive with the Roman Empire. It is absurd to suppose that the features of the faith would not be transformed, or at least extended, in such a process as this. The set of beliefs which would suit a small and relatively unimportant community, would not necessarily suit a larger sphere. Inevitably the boundary lines would be pushed further and further.

We are watching, let us repeat, the growth of a world faith. Christianity in Jerusalem is to be trained and schooled and educated, metamorphosed one might almost say, into the Christianity that could be accommodated to the spiritual needs of a gigantic empire. Some of the steps of this development are obvious. If the new faith has to include the Jewish as well as the Gentile world, it must be shown that Jesus is the Messiah of Jewish faith, and especially of Jewish Eschatology. The development of Jesus into Christ is, therefore, one of the primary elements of the problem. Then, as Paul embraced the Gentile world within the purview of his ministrations, we must have, destructively, the abolition of the old Jewish ritual, and, constructively, the new spirit of liberty instead of the old subservience to law. The Christ that is to redeem the Gentiles must require from his followers another rule of life and other factors of righteousness than would appeal to the Jew. The creed must be built up, and Paul, whose thought generally moved in the realm of abstract ideas, gradually formulated the specific doctrines of redemption, justification by faith, atonement, death to sin in the death of Christ, and immortality, in virtue of his resurrection. Nor yet do Paul's labours end here; he was educated at a university:

he knew something of the Stoic doctrines; he was aware of the curious mystery-religions of the Greek world. These, too, must be assimilated and embodied in a world faith. Nor can there be any doubt that his treatment of the Last Supper and especially of the Sacrament of Baptism owed something, in terminology at all events, if not in substantial meaning, to the cults of Osiris or Orpheus, perhaps even of Mithras. He was out to conquer the world, let us remember, and he could not afford to neglect the spiritual and intellectual disciplines of his time.

IV

THE MESSIAH OF ESCHATOLOGY

§ 1. THE so-called Liberal-Protestant theology is not in favour nowadays. We have already seen that its main purpose was to discuss the authenticity of the various documents and to suggest that many of them belonged to a much later period than was commonly supposed. But there is another and a more general point to be considered in relation to this particular school of criticism. They were very anxious to portray what may be called the *historical* Jesus, a figure who in their opinion must be dissociated from the various theories and accretions of a later age. This historical, as distinct from an ecclesiastical, Jesus was one whose knowledge was notoriously deficient; who shared many of the superstitions of his age, such as possession by evil spirits and the possibility of exorcism; and to whom a wider culture of science and art and politics was a wholly unknown world. Even his moral ideas were by no means beyond criticism. He condemned, for instance, provident regard for the future, he recommended almsgiving, which practically involves a failure of social justice, while the cruel law of creditor and debtor, as it existed in his day, received no condemnation at his hands. There were other points also. He appeared anxious that no one should report his miracles, he seemed chary of all acknowledgments of his divine mission, above all he belived in an immediate or approximate end to the present world-order so far as to declare that "this generation shall not pass away" before the accomplishment of his prophetic sayings.

Now this desire to get an accurate historical picture of an ethical and spiritual teacher, however much it may be commendable on other grounds, has one considerable defect. It insists on viewing the problem from the standpoint of the

later nineteenth century instead of the standpoint of the first century. The figure of Jesus cannot be abstracted from the social and economic environment of his time. He was born within an era saturated with certain conceptions, limited in certain respects to very definite views, full of a vague yearning for some ideal conclusion or apotheosis of the Jewish people. And here we come across one of the main features with which more modern criticism occupies itself; it seeks to study the environment and interprets Christology in the light of Jewish Apocalyptic literature. This literature known as Apocalyptic, or as the literature of Eschatology, is spread over three centuries, two preceding and one following the birth of Christ. A short time ago, at all events in the middle of the nineteenth century, only two books of this class were known: the Testaments of the 12 Patriarchs and 4 Ezra. Now a large number of books, unearthed by scholars exhibit a vast apocalyptic material, such as the Ethiopian Enoch, the Sibylline Oracles Book III, the Slavonic Enoch, the Psalms of Solomon, the Book of Jubilees, etc. They have mainly the same characteristics; the writings are cast in a visionary and ecstatic form with a good deal of exceedingly mysterious imagery. The Book of Daniel in the Old Testament belongs to this type; John's Apocalypse in the New Testament is a more perfect example. It would seem that such books as these formed the mental pabulum of the Pharisaic Jews of Palestine, although foreign elements have been discovered, possibly derived from Babylonian sources. The main object is clear. The great prophets of Israel had prophesied the glorious future of the chosen people of God, and yet the Jew was everywhere trampled underfoot. Hence, to console the Jew for his present distress, a picture was revealed of future greatness, of the dawn of a new earth and a new heaven, while a definite idea of immortality which had been wanting in the earlier Hebraic literature was slowly evolved.

§ 2. What are the main ideas of Apocalyptic literature? They are two, the future Kingdom of God, together with allied

notions of the judgment and the resurrection ; and the Messiah. In either case there is a development from the original conception. The Kingdom of God in its earlier stages was the rule of Jahveh of Israel; then in the great prophets it became a universal Kingdom, in which here and there, especially in Deutero-Isaiah and Jeremiah, but not in Ezekiel, room was to be found for righteous heathen. Jahveh as one god among many was transformed into the single all-powerful God of the World, and his Kingdom was correspondingly enlarged from the Jewish to a universal state. After the Exile we get a further evolution. Instead of the nation or the state as the unit we get the individual. From the individual relationship of man to God and God to man we derive the corresponding thought that the Kingdom of God was not external but internal (see especially Jeremiah xxxi.). The later Eschatology reveals clearly the emergence of the doctrine of the Resurrection, combined with the preceding universal judgment and the ruin of the present world-order in some vague cosmic catastrophe.

If we turn to the other leading idea, we find that in earlier stages the Messiah was not necessarily a factor in the Kingdom of God. Of course many of the older prophets do not mention him, for instance, Amos, Zephaniah, Habakkuk, nor yet the books of the Maccabees, or Baruch, or the Assumption of Moses. But in the more important documents the Messiah holds his place, and here too we discover a gradual change in the conception. Originally the Messiah was the ideal King; then, largely as the result of the Maccabean victories, the Messiah was envisaged as a warrior prince, and so far as the mass of the people were concerned the martial characteristics appeared to be the essential. Thus the Messiah is the avenger of the wrongs of God's people upon all the heathen, a fact which explains many futile attempts against the Imperial might of Rome, such as the revolts of Theudas and Bar-Cochba. Meanwhile, amongst the more thoughtful another more ethical, more spiritual interpretation began to prevail. In Deutero-Isaiah, and only there, we find the figure of the Messiah as "the suffering servant of the Lord,"

a refined idea which could not appeal to the popular consciousness, but which, as we know, Christ took to himself. Again, an allusion in Daniel (vii. 13) to one "like a Son of Man" was changed in the Similitudes of Enoch to "the Son of Man," a pre-existing supernatural being, allied with God from the beginning, who is the destined Judge of the quick and the dead, and the inaugurator of the new and glorious Kingdom. More refined conceptions were, of course, not so popular as the more striking ideas of the Messiah. The many believed in a warrior prince of the seed of David; only a few discovered the ideal of the Messiah in the supernatural Son of Man, an elect agent for the formation of a world of righteousness, with power to exercise judgment and both reward and condemn.

§ 3. Returning now to the question propounded at the beginning of this chapter we are able to see that the attempted effort to find a historical Jesus, as the Liberal school of theology desired to do, is doomed to failure, because Jesus cannot be divorced from his environment and is in a sense part and parcel of it. Eschatology must have played a large portion not only in the ordinary conceptions of the world around him, but also in his own mind. Some critics have held that the work recently referred to, the Similitudes of Enoch, dated about 64 B.C., was well known to Jesus; it is also quoted in the Epistle of Jude. It is impossible to doubt that Jesus believed himself to be the Messiah, however much he may have reprobated the more vulgar interpretation of "warrior prince." He believed also that it was his office to judge the world, to inaugurate the coming Kingdom, and before Caiaphas at all events he made public confession of his faith. But in this matter his procedure was different in dealing with the public generally and with his own disciples. Even in the triumphal entry into Jerusalem, he accepts the homage of the crowd, but makes no definite statement of his Messiahship, and his tolerably constant use of the phrase "Son of Man" rarely gives any hint of its real meaning. With his disciples he adopts a more intimate method. G radu

ally and progressively he makes them understand his spiritual claim, partly through parables, as, for instance, the Sower and the Tares, partly by reference to the visions of Daniel. Finally we get the notable confession of Peter at Cæsarea Philippi, and from this point onwards stress is laid on qualities of Messiahship which clearly did not at first recommend themselves to the disciples. Jesus teaches them that the Son of Man must be not only the suffering servant of the Lord, but must face the trial of death in virtue of his mission, and consoles them with the promise of his speedy reappearance in the glory of the Father with all the holy angels. The Christology involved might not be quite so complete as Paul afterwards made it, but it was clearly conceived by Peter and James and John, as we see in the earlier chapters of the Acts; nor can we find any real dissociation of the personality of Jesus from the broad apocalyptic conceptions prevalent in the age.

V

THE GOSPEL ACCORDING TO PAUL

§ 1. THE figure of Paul dominates the New Testament. That, I think, is the first impression one derives from a study of the documents. Many things contribute to this result—the clear personality of Paul, the extremely vivid character of his epistles, the obviously overwhelming effect produced by his Missionary Journeys, on the one hand; on the other, the historical fact that Paul's writings are anterior in point of time to the Gospel narratives and that no small measure of his influence is perceptible in moulding both form and contents of the narratives. After all, we get to appreciate the life of Christ largely through the eyes of Paul. We owe to him our perception of the values of Christ's teaching and the relation which the different elements of the Christian faith bear to one another. The Apostle of the Gentiles has been called the Second Founder of Christianity: some critics have doubted whether he ought not rather to be called the sole and original Founder.

But though it may be our first impression that Paul's is the commanding figure, it is not our last. It is a remarkable tribute to the sincerity and whole-hearted devotion of the disciple that his own personality gradually fades into the background before the burning reality of the Christ he worshipped. It was not Paul's gospel, as he so constantly reminded his converts. Paul, Cephas, Apollos are only the humble instruments who brought the Corinthian Church to the knowledge of the risen Lord. "I determined to know nothing among you," he cries, "save Jesus Christ and him crucified." The Cross of Christ, which was foolishness to the Greeks and a stumbling-block to the Jews, was the eternal burden of his discourses. The Divine figure of a Saviour

at the right hand of God—so transcendental, so idealized—may not have been precisely the Jesus who fed the multitudes and drew his parables from the commonest objects of the country side. But he described him as he saw him, after his conversion, and bringing to bear on his conception all that he had learnt from Jewish Eschatological literature, he proclaimed him the Messiah, the Redeemer, the incarnate Son of God.

The crucial point in Paul's Christianity—so far as it appealed to his imaginative and emotional nature—was that it came to him in a vision of an ascended Deity. Because Christ had risen, we too must rise and put on immortality: we must be buried with him in baptism and through faith rise to the fulness of the new life: we must be dead to our sins and to all the things of this world and live in the liberty of sons of God. Paul may or may not have seen Jesus while he was still on earth—some critics think that he may even have been a witness of the crucifixion. But actual eyesight is immaterial to the main issue with which the Apostle was concerned. He tells us so explicitly (2 Cor. v. 16): "If we have known Christ after the flesh, now henceforth know we him no more." We walk by faith, not by sight; and it is the eyes of faith which give us the true presentment. How else could Christianity become a world-gospel, a message of comfort and consolation to men who had not seen, but yet believed? If confined to the eye-witnesses of the life lived on earth, it would be the religion of an upper chamber in Jerusalem, the secret possession—say of Peter and James and John.

§ 2. In some respects, therefore, the antithesis which German critics have attempted to draw between Jesus and Paul, under the idea that we must choose one or the other as our chief guide, is a false antithesis. The more we study the Pauline Epistles, the more certain it becomes that the author was everywhere anxious to put himself and his own ministry out of the way in order that the figure of the Divine Redeemer might be all in all for his converts. Nevertheless, no one can

deny that there is a contrast between the Christ of the Pauline Epistles and the Jesus of the Gospel narrative. It is especially seen in two points: first, the person of Christ; second, some of those doctrines which we especially associate with Paul, and which are either an extension of, or an obvious addition to, the teaching found in the Synoptists. I have already said something on the first of these points. The career of the Apostle of the Gentiles took its first rise from, and can only be explained by, the extraordinary phenomenon of his conversion. The Christ that appeared to him on that occasion is the Christ in glory, and therefore for Paul throughout the rest of his life the object of his assiduous and devoted service was the co-eternal Son of God. Naturally enough everything related to his ministry on earth faded into the background before this transcendent vision. It is not the case that Paul makes no references to the historic life of Jesus; but for him the main importance lay in his death on the Cross and subsequent ascent into glory. Christian faith turns on the Cross, and in view of that central fact every other detail seems subsidiary and relatively unimportant.

Paul, as we have constantly to remind ourselves, had a definite life-task, quite different from that which seemed to be incumbent on the apostles at Jerusalem. He gradually realized that he was predestined for a very definite piece of work—the enlargement of the Church by the admission of the Gentiles—and the various elements of the Christian faith naturally took a different colour for him through the vivid consciousness of this mission. It was practically inevitable that there should be a contrast between the dogmas of a world-faith and the doctrines which were sufficient to hold together a Christian community in Jerusalem. Let us think for a minute what was the personal experience of Paul. He had been trained in some of the philosophical and Hellenistic principles which were rife in his native city of Tarsus, but much more was he trained to be a zealous and an active Jew. He tells us himself how precise and accurate that Jewish discipline was for him. He went to Jerusalem and sat at the feet of Gamaliel. It was the desire of his heart to perfect

himself in righteousness, and righteousness was, according to the Jewish conception, to come to him through a strict observance of the ritual and ceremonial of the law. Then came a crisis in this ardent young disciple's life. He made the poignant discovery that righteousness was not to be gained by strict obedience to the law. Any student who reads with care the chapters devoted to this subject in the Epistle to the Romans, will be able to realize the spiritual conflict which culminated in a decisive and wonderful discovery. No one could be perfect, because no one could carry out the extraordinarily minute ordinances required by the law. Failure meant sin, and so in a sense the law positively created sinfulness by holding up an impossible ideal and condemning human inability to realize it. And now upon a spirit seared and broken by the ceaseless conflict going on between high aspirations and a failing practice dawned the revelation of Christ the righteous one, with a diametrically different view of the duty of the individual and his chance of success. Not through a meticulous observance of a complicated ritual, but by a great act of faith, was man's redemption to be accomplished. Nor could any human individual be dragooned into subservience, but only affectionately won by an all-conquering love. That, in brief terms, was the nature of the illumination which came to Paul, and the result is seen in the attitude which he takes up towards his own past endeavours and the Jewish discipline. For those who have accepted the risen Christ by faith there is no longer a cruel and tyrannical law. The older dispensation has had its day, and its very failure gives an opportunity for a newer dispensation. Faith on the part of the individual, love on the part of Christ, bridge the gulf between sinful man and a righteous God: the law is abrogated, the gracious gospel takes its place.

§ 3. Now it is precisely here that we find the contrast which many have sought to establish between the gospel of Paul and the gospel as revealed by the Synoptists. Jesus said he came not to destroy but to fulfil the law: Paul taught that

the coming of Christ abrogated the law. The interval is not so deep as it seems at first sight. Not only do we find over and over again that the Jesus of the Synoptic gospels criticized the Jewish law, and above all the lawyers, but the term fulfilment ("I came not to destroy but to fulfil the law") involves the supersession of an older authority by a newer one. The law remains holy and just and good, yet according to Paul, there can be shown a more excellent way. If a man is redeemed by faith in the sacrifice of Christ, he has become a new creature. Old things are passed away, the struggles between a sinful will and an ideal of righteousness are now resolved into a higher unity, a real and indissoluble union between the believer and his Lord. From this central doctrine naturally flow the other dogmas of the Pauline gospel. Justification by faith is clearly involved. The Atonement is as clearly indicated. So, too, is the superiority of faith to works, because faith is the animating motive and spirit which issues naturally and inevitably in good works. But we cannot reverse the process. A series of ceremonial acts, carried out even completely, can never give the Christian the assurance that he requires—that he is "at one" with the divine author of existence.

Another main difference between the Pauline gospel and that which possibly satisfied the earlier communities is the recognition that Christianity as such was not intended to be the possession of a sect, but to be the saving doctrine of a whole world. Mark's Gospel is by many critics thought to have been written under Pauline influence, especially, let us say, in the assertion that Jesus gave his life as "a ransom for many" (Mark x. 45), the term ransom indicating an idea not emphasised elsewhere in the Synoptic Gospels. Nevertheless there remains in Mark's Gospel a view of the earlier Christianity which Paul found it his duty to deprecate. I refer to the text found in Mark vii. 27: "It is not meet to take the children's bread and give it to the dogs." In such a sentence is contained the notion of exclusiveness which it was Paul's mission to destroy. If the children are the Jews and the dogs are the Gentiles then it was necessary, according to

Paul, to inculcate a very different conception which would give the dogs an equal share with the children. Here we touch on a controversy which, without doubt, agitated the earlier Church, as Luke enables us to see in the Acts. There is absolutely no sign of any discord between Paul's Christology and the views of the Divine Founder entertained by Peter and James and John. That was not the matter on which they disagreed. But there clearly was for some time a question how far the Gentiles should be admitted into the Church, and what particular injunctions should be laid upon Gentile converts if they were to be admitted. Paul, like Gallio on another occasion, cared for none of these things. It was not his way to lay stress on meat offered in sacrifice to idols, except so far as it became a question of ordinary Christian charity and brotherliness. The reason is plain. Christ came to educate us and to set us free. The law of liberty was the great law: each man was to be a conscience to himself. The faith which inspired him and directed his life made of these particular provisions, about "things strangled" and the rest of it, an unessential matter. But though they were called into the law of liberty, the converts must be careful not to use their liberty in a fashion likely to harm their fellow-believers. Nor must they think that liberty ever can be consistent with licence.

Now the only key to Paul's attitude in these matters is his determination so to represent Christianity as to make it a world-religion, a faith which could be accepted by men of very varied culture throughout the Hellenized east, and finally enshrined in the very heart of the world at Rome. As we saw in an earlier chapter, that faith naturally takes a different colour from the various associations, or rather the various requirements of different localities and communities. The essence of the new religion was faith in the risen Christ, and if that could be so preached as to appeal to Greek and Gentile and Roman, then Paul's mission was fulfilled. If, therefore, we must recognize an antithesis between Pauline Christianity and that of the earlier Christian communities, it appears wrong to exaggerate its importance in view of the necessary evolution

which the history of the first two centuries involves. Indeed, as we shall see in the next section, the Apostle of the Gentiles, through his own peculiar experiences and his intellectual training, was ready to assimilate all helpful features in the religions he saw around him. He was a Jew in some of the juridical forms which he desired to retain in Christianity; he was a Christian above all in his inculcation of the great doctrines of faith and liberty. But he was also a Hellene in the use which he could make of Greek and Oriental forms of religion so far as they helped his main purpose of evangelizing the world.

VI

PAUL THE HELLENIST

§ 1. PAUL was primarily a Jew, trained, as he says, according to the strictest sect of the Pharisees; but, secondarily, he was what, briefly, we may call a Hellenist. The order here is important, because it enables us to understand that those foreign and Oriental influences which came upon his mind modified, but did not alter, his root conceptions. It would be a commonplace to assert that Paul was a mystic. His mysticism, however, did not come from the Mystery-Religions but from his acquaintance with Old Testament literature. At the same time it must be remembered that Paul's Bible was the Septuagint, and that therefore there might have been an unconscious infiltration of Greek ideas into his mind. The immediate question before us is how far Paul was influenced by the Mystery-Religions with which he must have come into contact at his birthplace, Tarsus, and at the various places which he visited in the course of his missionary journeys in Asia Minor and Greece. There must be one preliminary caution in this matter. When we speak vaguely of Mystery-Religions—and we shall define them more accurately presently—it must be understood not only that our knowledge is somewhat fragmentary as to their nature and all that they include in their ritual, but that during the first century they had hardly attained to very definite and developed forms. That was the work of the latter part of the second century and onwards, and Paul, therefore, must have come across these religions in a somewhat immature form.

What kind of religious and philosophical doctrines existed in Asia Minor? The best, indeed, the only philosophy in the strict sense of the term was Stoicism, and the Stoical temper provided the best sort of teaching for the needs of

the age. We must remember that when the Hellenic state system was broken up, the unique conception of the Greek thinker as to the Polis or city had to disappear in the general misery and unsettlement of the time. The individual was thrown back upon himself, and found such strength as he could in his own self-control, self-mastery and, so far as that was possible, independence. The philosophy of Stoicism was essentially adapted to this state of things. It contained a philosophic doctrine which helped the individual to bear up and be strong, however oppressive might be the circumstances in the midst of which he had to live. The ancient faiths of the Greco-Roman world had fallen to pieces. In such characters as those of Seneca the statesman, and Epictetus the slave, Stoic morality was seen at its best.

§ 2. The characteristic cults, however, which come under the head of "Mystery-Religions" had nothing to do with the Stoic ethics. Included in the general title would come Orphism, a development of the older worship of Dionysus; and the mysteries of Eleusis, which included an elaborate ceremonial of preparation leading up through baptism to purification. These two were more or less Greek. Others were Oriental, as, for instance, the cult of Cybele and Attis in Phrygia, the cult of Serapis and Isis in Egypt, and the cult of Mithra, which comes from Persia. It would be very interesting if we knew more about Mithraism, for it looked at one time as if in its long contest with Christianity it would conquer. It was a religion which especially recommended itself to the Roman soldier, and he carried it about with him to various provinces of the Roman Empire, even as far as Britain. Mithra was the mediator between God and man, a strong helper against all the powers of evil, and the cult included a Feast of the Nativity, a Sunday, an Adoration of the Shepherds, a Baptism, a Last Supper, and many other resemblances—some of which, however, may have been imitations—of the Christian faith. But, indeed, not only in Mithraism but in the other cults, Cybele, Attis, Serapis and Isis, the root idea was the same. The main need of the time

was to attain *σωτηρία*, salvation, and the process was initiation through some definite ceremonies, participation with a God who died and rose again, and a promise of immortality. With regard to Osiris, involved in the Egyptian Mystery-Religion, we discover from the "Golden Ass" of Apuleius in his famous description of the initiation of Lucius (a relic of great importance which dates from the middle of the second century), that the believer or the initiate shares in the experiences of Osiris, wins his way along with Osiris through death to life, and so acquires the certainty of eternal life.

Of course some of the ceremonies were of a cruder as well as of a more refined type. To participate with the God necessitates the eating of a certain food, involves also a kind of delirium of wild feeling, and the performance of rites which the Christian fathers very justly stigmatized as barbaric and indecent. The folly of some of the ritual we can see exposed in a celebrated passage in Demosthenes' *Oration on the Crown*, in which he describes his political enemy, Æschines, as the son of a strolling priestess acting as his mother's assistant in performing the ceremonies of the Phrygian Cybele. Of course much more refined notions were also to be found. The individual was in danger from the powers of evil; he had to find salvation, and in order to win his reward he had to prepare his heart, cleanse his nature, be born again to a new life in which he could eventually be identified with the Deity. Paul, it will be remembered, retains some of the ideas concerning the powers of evil which in Babylonian mythology are represented as "Seven Archons" ruling from the stars. They are the "rulers of the darkness of this world," albeit that the Christian believer is so far free from their tyranny that they can be regarded as "weak and beggarly elements" (*στοιχεῖα*) unable to do him evil.

§ 3. It is clear from this very brief account that there were many points of contact between the Apostle of the Gentiles and the creeds prevalent amongst his converts. That Paul should know something about them was obviously his duty as

an evangelist. In his effort to carry out some of the ideas of the first martyr Stephen, he was bent on incorporating the Gentile world into the Christian fold. Both as an educated man and as an apostle he was bound to make himself acquainted with the religious ideas prevalent in his time. In Athens he might refer to philosophy, in a city like Ephesus he must know a great deal about mystic cults, and as he fearlessly laid his hand on anything which might help in his great mission, he, without doubt, employed many of the terms in use in the Mystery-Religions and made them part of the Christian doctrine. Amongst many technical words of this order are ἀτελής, ἐποπτέειν, ὁλόκληρος, γνώσις, ἀποκάλυψις, πνευματικός, σοφία, τέλειος, ἄρρητα ῥήματα, σφραγίζεσθαι, etc.

It is also true that Christianity is, in a proper sense of the term, a Mystery-Religion—the best of Mystery-Religions. But the main point which distinguishes it from so-called Mysteries, Hellenistic and Oriental, is that it is based on the Cross of Christ, together with the kindred ideas of the necessity of faith and the promulgation of some definite rules of ethical conduct—all of which are either non-existent or only found in very shadowy forms in the eastern cults. As to other conceptions—the dying God, baptism, partaking of the God, death with him and a rise to new life, these in one sense may be held to be common, although in the two cases they are animated by different ideas and devoted to different purposes. Nor must it be forgotten that in Paul's view Christian ritual is based on a Divine person who actually existed, while the objects of adoration in the eastern cults, so far as we know, were not necessarily personages that had actually existed, but types and myths.

If we take the extreme sacramentarian view we shall probably hold that both in Baptism and in the Last Supper we get the closest relationship to ceremonies Oriental and Hellenistic. For the mystic underwent the ceremonial of ablution, and as part of his ritual partook (whatever precisely may be included in that phrase) of the God. This communion with the God assumed various forms, from actual

eating to something more mystical and symbolic. References to sacramental meals are found in some fragments preserved by Clement of Alexandria. "I fasted, I drank the *κυκεών*; I have eaten out of the *τύμπανον*; I have drunk out of the *κύμβαλον*; I have become an initiate of Attis." But it is doubtful whether the conception of eating of the God has any place in Paul's thought. He speaks of the eating of bread and drinking of the cup, and that is not necessarily the same thing. Magical elements such as are common enough in Oriental rites are absent in Paul.

On the whole it would seem that Hellenistic and Oriental religions had a very considerable influence both on the thought and on the terminology of Paul. But it is difficult to prove that his doctrines of redemption and justification by faith are the mere outcome of what he discovered in the Mysteries. As was said at the outset, Paul was primarily a Jew, a very enlightened and emancipated Jew it is true, but still with a nature obviously controlled to no small extent by Jewish preconceptions. This would by itself save him from the full acceptance of Hellenistic cults. Moreover the position which the Cross of Christ holds in the Pauline gospel cannot be paralleled in the ideas of ritual of the Mystery-Religions.

CHRONOLOGY.

[The dates are problematical.]

A.D.

- 29. Death of Jesus Christ.
- 33. Conversion of Paul.
- 44-5. Barnabas and Paul at Antioch.
- 47-8. Barnabas and Paul begin *First Missionary Tour* and return to Antioch.
- 49. Apostolic Council at Jerusalem attended by Barnabas and Paul.
- . *Second Missionary Tour*. Paul and Silas.
- 50. Paul at Athens and Corinth. [*Epistle of James* ?]
- 52-3. *First and Second Thessalonians* written.
- . *Third Missionary Tour*.
- 55-6. Paul at Ephesus.
- 57. *First Corinthians* written.
- . (?) *Second Corinthians*.
- . (?) *Galatians* written.
- 58. Riot at Ephesus. Paul goes to Troas and Macedonia.
- 58. Three months' stay at Corinth.
- 58-9. *Romans* written. Arrest of Paul at Jerusalem.
- 59-60. Imprisonment at Cæsarea.
- . Voyage to Rome. Shipwreck.
- 61. Arrival in Rome.
- 62-2. *Ephesians, Colossians, Philippians, Philemon* written.
- 64. Martyrdom of Paul.

* * Those who believe that Paul was released and undertook fresh journeys, both eastward and westward, would arrange dates thus :—62. Release of Paul; 63. Journeys; 64. Arrest at Troas. Second Imprisonment and Death.

CHRONOLOGY.

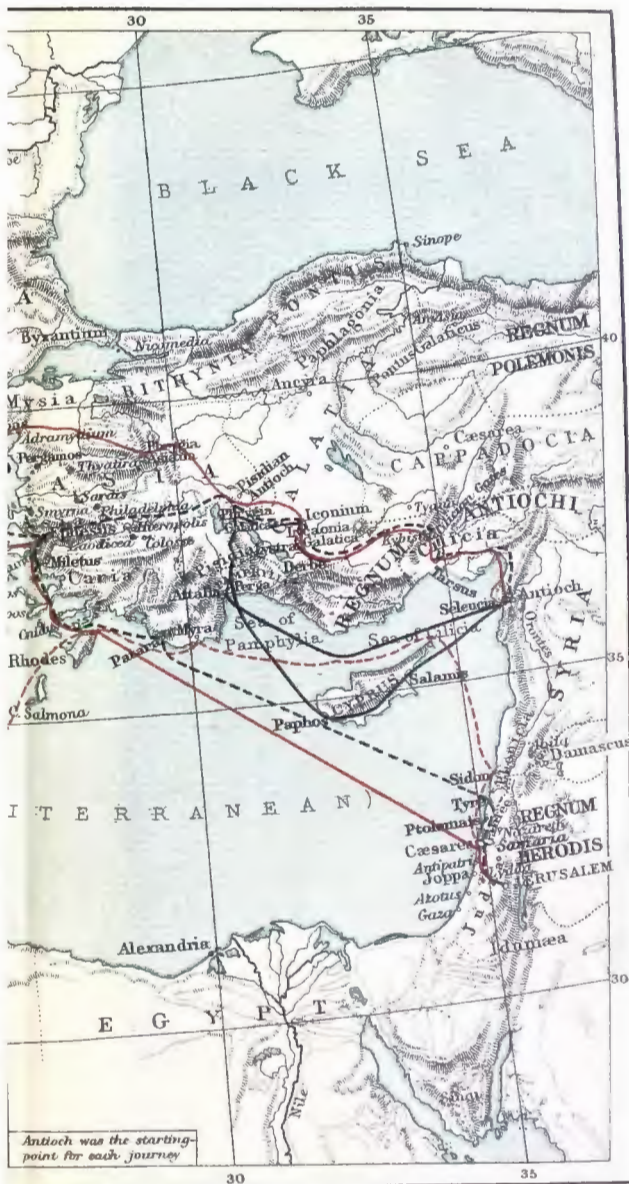
[The dates are problematical.]

A.D.

- 29. Death of Jesus Christ.
- 33. Conversion of Paul.
- 44-5. Barnabas and Paul at Antioch.
- 47-8. Barnabas and Paul begin *First Missionary Tour* and return to Antioch.
- 49. Apostolic Council at Jerusalem attended by Barnabas and Paul.
- . *Second Missionary Tour*. Paul and Silas.
- 50. Paul at Athens and Corinth. [*Epistle of James* ?]
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THE LITERARY MAN'S NEW
TESTAMENT

I. THE EPISTLES

THE GENERAL EPISTLE OF JAMES

Epistle of James.—Great uncertainty exists as to the date of this Epistle, and, consequently, as to its authorship. Either it is the earliest of the books of the New Testament, or else it is one of the latest. If it comes early—in the first half of the first century, or say A.D. 50—there is no reason why its author should not be James, the Lord's brother. That, of course, would be impossible, if the date assigned be in the second century.

The question mainly turns on the character of the argument dealing with faith and justification. Is this intended as an answer to Paul's views on the subject? If so, the Epistle must come after the Pauline letters. But obviously (so it seems to the present writer) the discussion is too elementary and too primitive to be intended as a polemic, albeit that there is a superficial appearance of antagonism to Paul.

The reasons for giving it an early date are as follows :

(i) It could not have been written during or after the Pauline struggle with the Judaizers, either by a friend of Paul or by one of the Judaizing party. No friend of Paul would have opposed him at this crisis : no Judaizer would have commended the law of liberty and brought forward nothing about circumcision and the keeping of the Sabbath.

(ii) The ideal of religion as visiting the fatherless and widows in their affliction and keeping oneself unspotted from the world seems to suggest a time before acute controversies arose.

(iii) The allusions of the author point to an early condition of the Church and Christian life. For instance, the mention of elders and no reference to the bishop : the anointing of sick persons by the elders, etc.

(iv) The book is full of echoes of the teachings of Jesus and sometimes reminds us of the Sermon on the Mount—quite appropriate in the case of James, the brother of the Lord.

On the other hand :

(i) The corruptions of the Church, and the stern admonition of the rich seem to point to a later period.

(ii) James was a common name and the author only calls himself "a servant of God and of Jesus Christ."

(iii) There is something to be said for the suggestion (Harnack) that the Epistle is a collection of extracts from several Christian homilies—the work of an author who incorporates materials found in earlier writers. In that case its date would be late in the second century.

(iv) It is written in good Greek. Would this be possible to James, the Lord's brother?

1 JAMES, a servant of God and of the Lord Jesus Christ, to
the twelve tribes which are scattered abroad, greeting.

My brethren, count it all joy when ye fall into divers tempta- 2
tions; knowing this, that the trying of your faith worketh patience. 3
But let patience have her perfect work, that ye may be perfect 4

5 and entire, wanting nothing. If any of you lack wisdom, let
6 him ask of God, that giveth to all *men* liberally, and upbraideth
7 not; and it shall be given him. But let him ask in faith, nothing
8 wavering: for he that wavereth is like a wave of the sea driven
9 with the wind and tossed. For let not that man think that he
10 shall receive any *thing* of the Lord. A double minded man *is*
11 unstable in all his ways. Let the brother of low degree rejoice
12 in that he is exalted: but the rich, in that he is made low:
13 because as the flower of the grass he shall pass away. For the
14 sun is no sooner risen with a burning heat, but it withereth the
15 grass, and the flower thereof falleth, and the grace of the fashion
16 of it perisheth: so also shall the rich *man* fade away in his ways.
17 Blessed is the man that endureth temptation: for when he is
18 tried, he shall receive the crown of life, which the Lord hath
19 promised to them that love him. Let no *man* say when he is
20 tempted, I am tempted of God: for God cannot be tempted with
21 evil, neither tempteth he any *man*: but every man is tempted,
22 when he is drawn away of his own lust, and enticed. Then when
23 lust hath conceived, it bringeth forth sin: and sin, when it is
24 finished, bringeth forth death. Do not err, my beloved brethren.
25 Every good gift and every perfect gift is from above, and cometh
26 down from the Father of lights, with whom is no variableness,
27 neither shadow of turning. Of his own will begat he us with the
word of truth, that we should be a kind of firstfruits of his
creatures.

19 Wherefore, my beloved brethren, let every man be swift to
20 hear, slow to speak, slow to wrath: for the wrath of man worketh
21 not the righteousness of God. Wherefore lay apart all filthiness
22 and superfluity of naughtiness, and receive with meekness the
23 engrafted word, which is able to save your souls. But be ye
24 doers of the word, and not hearers only, deceiving your own
25 selves. For if any be a hearer of the word, and not a doer, he is
26 like unto a man beholding his natural face in a glass: for he
27 beholdeth himself, and goeth his way, and straightway forgetteth
28 what manner of *man* he was. But whoso looketh into the perfect
law of liberty, and continueth *therein*, he being not a forgetful
hearer, but a doer of the work, this *man* shall be blessed in his
29 deed. If any *man* among you seem to be religious, and bridleth
not his tongue, but deceiveth his own heart, this *man's* religion *is*
30 vain. Pure religion and undefiled before God and the Father is
31 this, To visit the fatherless and widows in their affliction, and
to keep himself unspotted from the world.

2 MY brethren, have not the faith of our Lord Jesus Christ,
3 the Lord of glory, with respect of persons. For if there come
4 unto your assembly a man with a gold ring, in goodly apparel,
5 and there come in also a poor *man* in vile raiment; and ye have

respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial 4
in yourselves, and are become judges of evil thoughts? Harken, 5
my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not 6
rich *men* oppress you, and draw you before the judgment seats? Do they blaspheme *that* worthy name by the which ye are called? 7
If ye fulfil the royal law according to the scripture, Thou shalt 8
love they neighbour as thyself, ye do well: but if ye have respect 9
to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet 10
offend in one *point*, he is guilty of all. For he that said, Do not 11
commit adultery, said also, Do not kill. Now if thou commit no adultery, yet *if* thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the 12
law of liberty. For he shall have judgment without mercy, that 13
hath shewed no mercy; and mercy rejoiceth against judgment.

What *doth it* profit, my brethren, though a man say *he* hath 14
faith, and have not works? can faith save him? If a brother or 15
sister be naked, and destitute of daily food, and one of you say 16
unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those *things which* are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is 17
dead, *being* alone. Yea, a man may say, Thou hast faith, and 18
I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is 19
one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is 20
dead? Was not Abraham our father justified by works, when he 21
had offered Isaac his son upon the altar? Seest thou how faith 22
wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed 23
God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a 24
man is justified, and not by faith only. Likewise also was not 25
Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the 26
body without the spirit is dead, so faith without works is dead also.

3 MY brethren, be not many masters, knowing that we shall receive the greater condemnation. For *in* many *things* we offend 2
all. If any *man* offend not in word, the same *is* a perfect man, and able also to bridle the whole body. Behold, we put bits in 3
the horses' mouths, that they may obey us; and we turn about

4 their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, *yet* are they turned about with a very small helm, whithersoever the governor listeth.
 5 Even so the tongue is a little member, and boasteth great things.
 6 Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity : so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course
 7 of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of *things* in the sea, is tamed, and hath been tamed of mankind : but the tongue can no man
 9 tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which
 10 are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these *things*
 11 ought not so to be. Doth a fountain send forth at the same
 12 place sweet *water* and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain *both* yield salt water and fresh.
 13 Who *is* a wise *man* and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness
 14 of wisdom. But if ye have bitter envying and strife in your
 15 hearts, glory not, and lie *not* against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish.
 16 For where envying and strife *is*, there *is* confusion and every
 17 evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good
 18 fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

4 FROM whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?
 2 Ye lust, and have not : ye kill, and desire *to have*, and cannot obtain : ye fight and war, yet ye have not, because ye ask not.
 3 Ye ask, and receive not, because ye ask amiss, that ye may
 4 consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of
 5 God. Do ye think that the scripture saith in vain, the spirit
 6 that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore *he* saith, God resisteth the proud, but giveth grace
 7 unto the humble. Submit yourselves therefore to God. Resist
 8 the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and
 9 purify *your* hearts, *ye* double minded. Be afflicted, and mourn, and weep : let your laughter be turned to mourning, and *your*
 10 joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

Speak not evil one of another, brethren. He that speaketh 11
evil of *his* brother, and judgeth his brother, speaketh evil of the
law, and judgeth the law : but if thou judge the law, thou art
not a doer of the law, but a judge. There is one lawgiver, who is 12
able to save and to destroy : who art thou that judgest another ?

Go to now, ye that say, To day or to morrow we will go into 13
such a city, and continue there a year, and buy and sell, and get
gain : whereas ye know not what *shall be* on the morrow : for 14
what *is* your life ? It is even a vapour, that appeareth for a
little *time*, and then vanisheth away. For that ye *ought* to say, 15
If the Lord will, we shall live, and do this, or that. But now ye 16
rejoice in your boastings : all such rejoicing is evil. Therefore 17
to him that knoweth to do good, and doeth *it* not, to him it is
sin.

5 GO to now, ye rich *men*, weep and howl for your miseries that
shall come upon *you*. Your riches are corrupted, and your 2
garments are moth eaten. Your gold and silver is cankered ; and 3
the rust of them shall be a witness against you, and shall eat your
flesh as *it were* fire : ye have heaped treasure together for the
last days. Behold, the hire of the labourers which have reaped 4
down your fields, which is of you kept back by fraud, crieth :
and the cries of them which have reaped are entered into the ears
of the Lord of sabaoth. Ye have lived in pleasure on the earth, 5
and been wanton ; ye have nourished your hearts, as in a day of
slaughter. Ye have condemned *and* killed the just ; *and* he 6
doth not resist you.

Be patient therefore, brethren, unto the coming of the Lord. 7
Behold, the husbandman waiteth for the precious fruit of the
earth, and hath long patience for it, until he receive the early and
latter rain. Be ye also patient ; stablish your hearts : for the 8
coming of the Lord draweth nigh. Grudge not one against 9
another, brethren, lest ye be condemned : behold, the judge
standeth before the door. Take, my brethren, the prophets, who 10
have spoken in the name of the Lord, for an example of suffering
affliction, and of patience. Behold, we count them happy 11
which endure. Ye have heard of the patience of Job, and have
seen the end of the Lord ; that the Lord is very pitiful, and of
tender mercy. But above all *things*, my brethren, swear not, 12
neither by heaven, neither by the earth, neither by any other
oath : but let your yea be yea ; and *your* nay, nay ; lest ye fall
into condemnation. Is any among you afflicted ? let him pray. 13
Is any merry ? let him sing psalms. Is any sick among you ? 14
let him call for the elders of the church ; and let them pray over
him, anointing him with oil in the name of the Lord : and the 15
prayer of faith shall save the sick, and the Lord shall raise him
up ; and if he have committed sins, they shall be forgiven him.

- 16 Confess *your* faults one to another, and pray one for another,
that ye may be healed. The effectual fervent prayer of a righteous
17 *man* availeth much. Elias was a man subject to like passions as
we are, and he prayed earnestly that it might not rain : and it
rained not on the earth *by the space of* three years and six months.
18 And he prayed again, and the heaven gave rain, and the earth
brought forth her fruit.
- 19 Brethren, if any of you do err from the truth, and one convert
20 him ; let him know, that he which converteth the sinner from the
error of his way shall save a soul from death, and shall hide a
multitude of sins.

PAULINE EPISTLES

1 THESSALONIANS

The Pauline Epistles.—Thessalonians 1 and 2.—*The Pauline Epistles fall into four large groups, distinct from one another not only by subject matter but also by the date. If the earliest was written by Paul some eighteen years after the commencement of his active missionary labour, we must fix the provisional date at A.D. 53. This first division consists of 1 and 2 Thessalonians. An interval of four years divides the first from the second group, namely, 1 and 2 Corinthians, Galatians, and Romans, and their provisional date will be, consequently, A.D. 57–58. Then comes another interval of four years and we have the Letters written from the prison in Rome, namely, Colossians, Philemon, Ephesians, Philippians, dated A.D. 62–63. Lastly, after some two or three years, there come the two Letters to Timothy and the one to Titus, whose date will be A.D. 65.*

The idea that none of the Pauline Epistles are genuine is only held by extreme critics, belonging mainly to the Dutch school. The large majority of scholars, although they differ in points of detail, maintain that the Epistles already mentioned are for the most part genuine, though all are agreed to the exclusion of the Epistle to the Hebrews, which clearly does not belong to Paul. We can be absolutely certain as to the genuineness of Romans, 1 and 2 Corinthians, and Galatians. These, indeed, are the four greatest Epistles which Paul ever wrote, and they contain the very heart of his theological doctrine. Some scholars are doubtful about the 2 Thessalonians, the Ephesians, and the three Pastoral Epistles. Of course, there is some doubt about the chronology, but it is at least curious what substantial agreement exists, the different estimations only varying by a matter of five or six years. When we recall the fact that these Letters are nearly 2000 years old, such unanimity is remarkable.

1 and 2 Thessalonians form, as we have said, the first group. They were written to the newly founded Church of Thessalonica, consisting of a few Jews, a large number of god-fearing Greeks, and some ladies of rank (Acts xvii. 4). To judge from the contents of the Epistles, it is tolerably clear that the substance of the Apostle's preaching was largely taken up with the expectation of the second coming of Christ. Until recently it has hardly been realized how large a part Apocalyptic ideas played in the early Church. It is plain that Paul himself, so far as the evidence of these Epistles to the Thessalonians carries us, absolutely believed in the parousia, the speedy coming of Christ. Originally Paul believed that it would occur during his own lifetime. But later experience disillusioned him on this point, and when he wrote to the Philippians he definitely contemplated the possibility of dying, but he seems to have clung to the hope of the parousia to the very last. Now the converts at Thessalonica accepted the doctrine of the second coming in its literal sense. Unfortunately, some of the converts died after Paul's departure from their city, and a grave question was raised as to why these should be debarred from the imminent triumph. Paul, in his First Epistle, meets this point by the argument that they will not be debarred. Those who have died in Christ will, indeed, take precedence, but all the faithful alike, living or dead, will rise to meet their returning Lord in the air, ushering in a millennium of happiness and the establishment of Christ's Kingdom. In the Second Epistle, written shortly after the first, if, as seems probable, the Epistle is genuine, Paul meets a further difficulty. If Christ's coming must be expected so soon, why should

the converts trouble themselves to work or do any of their ordinary business ? The Apostle argues against this feverish expectation of a great miracle. He says it will not come just yet, and therefore there is no excuse for indolence and passivity. Certain grave events have to happen first, mysteriously connected with the Man of Sin, which is very likely a reference to some lost Jewish apocalyptic mystery. Meanwhile, ordinary avocations must go on : the converts must work with quietness and eat their own bread. " If any will not work, neither let him eat."

It seems impossible to throw any real light on the antichrist legend referred to in 2 Thessalonians ii. 3-10. There was a legend everywhere current in the latter part of the first century that the Emperor Nero would suddenly reappear at the head of the armies of the East. Probably, however, the antichrist legend is quite distinct from the Nero legend, borrowing some of its features from Oriental mythology. The restraining power in 2 Thessalonians ii. is, according to this interpretation, the Roman Imperial Power, which could alone prevent the rising of a false Messiah.

1 PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is in God the Father and in the Lord Jesus Christ*: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 . We give thanks to God always for you all, making mention of
3 you in our prayers; remembering without ceasing your work of
4 faith, and labour of love, and patience of hope in our Lord Jesus
5 Christ, in the sight of God and our Father; knowing, brethren
6 beloved, your election of God. For our gospel came not unto you
7 in word only, but also in power, and in the Holy Ghost, and in
8 much assurance; as ye know what manner of *men* we were among
9 you for your sake. And ye became followers of us, and of the
10 Lord, having received the word in much affliction, with joy of
the Holy Ghost: so that ye were ensamples to all that believe
in Macedonia and Achaia. For from you sounded out the word
of the Lord not only in Macedonia and Achaia, but also in every
place your faith to God-ward is spread abroad; so that we need
not to speak any *thing*. For they themselves shew of us what
manner of entering in we had unto you, and how ye turned to
God from idols to serve the living and true God, and to wait for
his Son from heaven, whom he raised from the dead, *even* Jesus,
which delivered us from the wrath to come.

2 For yourselves, brethren, know our entrance in unto you,
2 that it was not in vain: but even after that we had suffered
before, and were shamefully entreated, as ye know, at Philippi,
we were bold in our God to speak unto you the gospel of God with
3 much contention. For our exhortation *was* not of deceit, nor of
4 uncleanness, nor in guile: but as we were allowed of God to be
put in trust with the gospel, *even* so we speak; not as pleasing
5 men, but God, which trieth our hearts. For neither at any
time used we flattering words, as ye know, nor a cloke of covet-
6 ousness; God is witness: nor of men sought we glory, neither

of you, nor *yet* of others, when we might have been burdensome, as *the* apostles of Christ. But we were gentle among you, *even* as a nurse cherisheth her children : so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail : for labouring night and day, because *we* would not be chargeable unto any of you, we preached unto you the gospel of God. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe : as you know how we exhorted and comforted and charged every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which *ye* heard of us, ye received *it* not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus : for ye also have suffered like *things* of your own countrymen, even as they *have* of the Jews : who both killed the Lord Jesus, and their own prophets, and have persecuted us ; and they please not God, and are contrary to all men : forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway : for the wrath is come upon them to the uttermost.

But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again ; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing ? *Are* not even ye in the presence of our Lord Jesus Christ at his coming ? For ye are our glory and joy.

3 WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone ; and sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith : that no *man* should be moved by these afflictions : for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you : therefore, brethren, we were comforted over you in all our affliction and distress, by your

8, 9 faith : for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy where-
10 with we joy for your sakes before our God; night and day praying exceedingly that *we* might see your face, and might perfect that
11 which is lacking in your faith? Now God himself and our Father,
12 and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one towards
13 another and towards all *men*, even as we *do* towards you : to the end *he* may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

4 FURTHERMORE then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more *and more*.
2 For ye know what commandments we gave you by the Lord
3 Jesus. For this is the will of God, *even* your sanctification, that
4 ye should abstain from fornication : that every one of you should
5 know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not
6 God : that no *man* go beyond and defraud his brother in *any* matter : because that the Lord *is* the avenger of all such, as
7 we also have forewarned you and testified. For God hath not
8 called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.
9 But as touching brotherly love ye need not that *I* write unto you : for ye yourselves are taught of God to love one another.
10 And indeed ye do it towards all the brethren which are in all Macedonia : but we beseech you, brethren, that *ye* increase more
11 *and more* ; and that *ye* study to be quiet, and to do your own *business*, and to work with your own hands, as we commanded
12 you; that ye may walk honestly toward them that are without, and *that* ye may have lack of *nothing*.
13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which
14 have no hope. For if we believe that Jesus died and rose again, *even* so them also which sleep in Jesus will God bring with him.
15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not
16 prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall
17 rise first : then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air :
18 and so shall we ever be with the Lord. Wherefore comfort one another with these words.

5 BUT of the times and the seasons, brethren, ye have no need
that *I* write unto you. For yourselves know perfectly that the 2
day of the Lord so cometh as a thief in the night. For when they 3
shall say, Peace and safety; then sudden destruction cometh
upon them, as travail upon a *woman* with child; and they shall
not escape. But ye, brethren, are not in darkness, that *that* 4
day should overtake you as a thief. Ye are all the children of 5
light, and the children of the day: we are not of the night, nor
of darkness. Therefore let us not sleep, as *do* others; but let 6
us watch and be sober. For they that sleep sleep in the night; 7
and they that be drunken are drunken in the night. But let us, 8
who are of the day, be sober, putting on the breastplate of faith
and love; and for a helmet, the hope of salvation. For God hath 9
not appointed us to wrath, but to obtain salvation by our Lord
Jesus Christ, who died for us, that, whether we wake or sleep, we 10
should live together with him. Wherefore comfort yourselves 11
together, and edify one another, even as also ye do.

And we beseech you, brethren, to know them which labour 12
among you, and are over you in the Lord, and admonish you;
and to esteem them very highly in love for their work's sake. 13
And be at peace among yourselves. Now we exhort you, brethren, 14
warn *them that are* unruly, comfort the feebleminded, support the
weak, be patient toward all *men*. See that none render evil for 15
evil unto any *man*; but ever follow *that which is* good, both among
yourselves, and to all *men*. Rejoice evermore. Pray without 16, 17
ceasing. In every *thing* give thanks: for this *is* the will of God in 18
Christ Jesus concerning you. Quench not the Spirit. Despise 19, 20
not prophesyings. Prove all *things*; hold fast *that which is* 21
good. Abstain from all appearance of evil. And the very God 22, 23
of peace sanctify you wholly; and *I pray God* your whole spirit
and soul and body be preserved blameless unto the coming of our
Lord Jesus Christ. Faithful *is* he that calleth you, who also will 24
do *it*.

Brethren, pray for us. Greet all the brethren with a holy 25, 26
kiss. I charge you by the Lord that *this* epistle be read unto all 27
the holy brethren. The grace of our Lord Jesus Christ *be* with 28
you. Amen.

2 THESSALONIANS

1 PAUL, and Silvanus, and Timotheus, unto the church of the
Thessalonians in God our Father and the Lord Jesus Christ:
grace unto you, and peace, from God our Father and the Lord 2
Jesus Christ.

3 We are bound to thank God always for you, brethren, as it
 is meet, because that your faith groweth exceedingly, and the
 charity of every one of you all towards each other aboundeth;
 4 so that we ourselves glory in you in the churches of God for your
 patience and faith in all your persecutions and tribulations that
 5 ye endure : *which is* a manifest token of the righteous judgment
 of God, that ye may be counted worthy of the kingdom of God,
 6 for which ye also suffer : seeing *it is* a righteous *thing* with God
 7 to recompense tribulation to them that trouble you ; and to you
 who are troubled rest with us, when the Lord Jesus shall be
 8 revealed from heaven with his mighty angels, in flaming fire,
 taking vengeance on them that know not God, and that obey not
 9 the gospel of our Lord Jesus Christ : who shall be punished
with everlasting destruction from the presence of the Lord, and
 10 from the glory of his power ; when he shall come to be glorified
 in his saints, and to be admired in all them that believe (because
 11 our testimony among you was believed) in that day. Wherefore
 also we pray always for you, that our God would count you
 worthy of *this* calling, and fulfil all the good pleasure of *his*
 12 goodness, and the work of faith with power : that the name
 of our Lord Jesus Christ may be glorified in you, and ye in him,
 according to the grace of our God and the Lord Jesus Christ.

2 NOW we beseech you, brethren, by the coming of our Lord
 2 Jesus Christ, and *by* our gathering together unto him, that ye be
 not soon shaken in mind, or be troubled, neither by spirit, nor by
 word, nor by letter as from us, as that the day of Christ is at
 3 hand. Let no *man* deceive you by any means : for *that day shall*
not come, except there come a falling away first, and *that* man of
 4 sin be revealed, the son of perdition ; who opposeth and exalteth
 himself above all that is called God, or that is worshipped ; so
 that he as God sitteth in the temple of God, shewing himself that
 5 he is God. Remember ye not, that, when I was yet with you, I
 6 told you these *things* ? And now ye know what withholdeth that
 7 he might be revealed in his time. For the mystery of iniquity
 doth already work : only he who now letteth *will let*, until he be
 8 taken out of the way. And then shall *that* Wicked be revealed,
 whom the Lord shall consume with the spirit of his mouth, and
 9 shall destroy with the brightness of his coming : *even him*, whose
 coming is after the working of Satan with all power and signs and
 10 lying wonders, and with all deceivableness of unrighteousness in
 them that perish ; because they received not the love of the
 11 truth, that they might be saved. And for this cause God shall
 12 send them strong delusion, that they should believe a lie : that
 they all might be damned who believed not the truth, but had
 pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren

beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto he called you by our gospel, to the obtaining 14 of the glory of our Lord Jesus Christ. Therefore, brethren, stand 15 fast, and hold the traditions which ye have been taught, whether by word, or by our epistle. Now our Lord Jesus Christ himself, 16 and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort 17 your hearts, and stablish you in every good word and work.

3 FINALLY, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you : and 2 that we may be delivered from unreasonable and wicked men : for all *men* have not faith. But the Lord is faithful, who shall 3 stablish you, and keep *you* from evil. And we have confidence 4 in the Lord touching you, that ye both do and will do *the things* which we command you. And the Lord direct your hearts into 5 the love of God, and into the patient waiting for Christ.

Now we command you, brethren, in the name of our Lord 6 Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how *ye* ought to follow us : 7 for we behaved not ourselves disorderly among you ; neither did 8 we eat any *man's* bread for nought ; but wrought with labour and travail night and day, that *we* might not be chargeable to any of you : not because we have not power, but to make ourselves an 9 ensample unto you to follow us. For even when we were with 10 you, this we commanded you, that if any would not work, neither should he eat. For we hear that *there are* some which walk among 11 you disorderly, working not at all, but are busybodies. Now 12 *them that are* such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any *man* 13, 14 obey not our word by *this* epistle, note that *man*, and have no company with him, that he may be ashamed. Yet count *him* 15 not as an enemy, but admonish *him* as a brother. Now the Lord 16 of peace himself give you peace always by all means. The Lord be with you all.

The salutation of Paul with mine own hand, which is the token 17 in every epistle : so I write. The grace of our Lord Jesus Christ 18 be with you all. Amen.

1 CORINTHIANS

Epistles to Corinthians.—Date.—*First Epistle written from Ephesus A.D. 57–58. Second Epistle written from Macedonia, a year later than the first.*

Genuineness.—*The genuineness of the First Epistle is almost undisputed, except by a few critics who disbelieve in all the Pauline Epistles. Before the end of the first century it is attested by Clement of Rome and in all probability employed by Ignatius and Polycarp. It is one of the most interesting of Paul's letters to the Churches, both in the persons to whom it alludes and in the topics of which it treats, as well as in the vivid picture it presents of a Christian Church. One curious point about it is that in chap. v. 9 a reference is made apparently to an earlier letter, either entirely lost or possibly preserved for us in 2 Cor. vi. 14–vii. 1—a passage which is out of harmony with its context in its present position.*

The Second Epistle (unknown to Clement of Rome, though quoted by Irenæus and included in the Muratorian Canon) is clearly genuine by internal evidence. But it raises some curious points of criticism. Paul is racked with anxiety as to the reception in Corinth of an exceedingly severe letter he had written to his converts. Now is this severe letter our 1 Corinthians? Apparently not, for, as a matter of fact though it includes some severe remarks, it is not as a whole a letter whose reception would cause the writer very lively anxiety. It is not, for instance, nearly as sharp in tone as the closing chapters of 2 Corinthians, which are unparalleled in their acerbity. It seems likely therefore that there was another letter and, perhaps, Paul in the interval had paid a visit to Corinth and had been grievously insulted by some opponent.

But has this other intervening letter been wholly lost? If we look at the last four chapters of 2 Corinthians we are struck not only by the acerbity of their tone but by their absolute discordance with the rest of the Epistle. Perhaps therefore these four chapters are a fragment from the sharp invective which Paul had at one time thought necessary for his enemies in the Corinthian Church but which afterwards he seems to have deplored. How and why these chapters were tacked on to our 2 Corinthians it is impossible to say.

Thus there may have been as many as four letters sent to the Church of Corinth.

- (1) *An early letter referred to 1 Cor. v. 9, a part of which is to be found in 2 Cor. vi. 14–vii. 1.*
- (2) *Our 1 Corinthians.*
- (3) *A very angry letter—parts of which are preserved in 2 Cor. x.–xiii.*
- (4) *Our 2 Corinthians i.–ix. (with the possible exception of vi. 14–vii. 1).*

1 PAUL, called to be an apostle of Jesus Christ through the will
2 of God, and Sosthenes our brother, unto the church of God which
is at Corinth, to them that are sanctified in Christ Jesus, called
to be saints, with all that in every place call upon the name of Jesus
3 Christ our Lord, both theirs and ours: grace be unto you, and
peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God
5 which is given you by Jesus Christ; that in every thing ye are

enriched by him, in all utterance, and *in* all knowledge; even as 6
the testimony of Christ was confirmed in you: so that ye come 7
behind in no gift; waiting for the coming of our Lord Jesus
Christ: who shall also confirm you unto the end, *that ye may be* 8
blameless in the day of our Lord Jesus Christ. God *is* faithful, 9
by whom ye were called unto the fellowship of his Son Jesus Christ
our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus 10
Christ, that ye all speak the same *thing*, and *that* there be no
divisions among you; but *that* ye be perfectly joined together in
the same mind and in the same judgment. For it hath been 11
declared unto me of you, my brethren, by them which are of the
house of Chloe, that there are contentions among you. Now this 12
I say, that every one of you saith, I am of Paul; and I of Apollos;
and I of Cephas; and I of Christ. Is Christ divided? was Paul 13
crucified for you? or were ye baptized in the name of Paul? I 14
thank God that I baptized none of you, but Crispus and Gaius;
lest any should say that I had baptized in mine own name. 15
And I baptized also the household of Stephanas: besides, I know 16
not whether I baptized any other.

For Christ sent me not to baptize, but to preach the gospel: 17
not with wisdom of words, lest the cross of Christ should be made
of none effect. For the preaching of the cross is to them that 18
perish foolishness; but unto us which are saved it is the power
of God. For it is written, I will destroy the wisdom of the wise, 19
and will bring to nothing the understanding of the prudent.
Where *is* the wise? where *is* the scribe? where *is* the disputer of 20
this world? hath not God made foolish the wisdom of this world?
For after that in the wisdom of God the world by wisdom knew 21
not God, it pleased God by the foolishness of preaching to save
them that believe. For the Jews require a sign, and the Greeks 22
seek after wisdom: but we preach Christ crucified, unto the Jews 23
a stumblingblock, and unto the Greeks foolishness; but unto 24
them which are called, both Jews and Greeks, Christ the power of
God, and the wisdom of God. Because the foolishness of God is 25
wiser than men; and the weakness of God is stronger than men.
For ye see your calling, brethren, how that not many wise *men* 26
after the flesh, not many mighty, not many noble, *are called*:
but God hath chosen the foolish *things* of the world to confound 27
the wise; and God hath chosen the weak *things* of the world to
confound the *things which are* mighty; and base *things* of the 28
world, and *things* which are despised, hath God chosen, *yea*, and
things which are not, to bring to nought *things* that are: that 29
no flesh should glory in his presence. But of him are ye in 30
Christ Jesus, who of God is made unto us wisdom, and
righteousness, and sanctification, and redemption: that, accord- 31
ing as it is written, He that glorieth, let him glory in the Lord.

2 AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony
2 of God. For I determined not to know any *thing* among you,
3 save Jesus Christ, and him crucified. And I was with you in
4 weakness, and in fear, and in much trembling. And my speech
and my preaching *was* not with enticing words of man's wisdom,
5 but in demonstration of the Spirit and of power: that your faith
should not stand in the wisdom of men, but in the power of
God.
6 Howbeit we speak wisdom among *them that are* perfect: yet
not the wisdom of this world, nor of the princes of this world, that
7 come to nought: but we speak the wisdom of God in a mystery,
even the hidden *wisdom*, which God ordained before the world
8 unto our glory: which none of the princes of this world knew:
for had they known *it*, they would not have crucified the Lord of
9 glory. But as it is written, Eye hath not seen, nor ear heard,
neither have entered into the heart of man, *the things* which God
10 hath prepared for them that love him. But God hath revealed
them unto us by his Spirit: for the Spirit searcheth all *things*,
11 yea, the deep things of God. For what man knoweth the *things*
of a man, save the spirit of man which is in him? *even* so the
12 *things* of God knoweth no *man*, but the Spirit of God. Now we
have received, not the spirit of the world, but the Spirit which
is of God; that we might know the *things* that are freely given
13 to us of God. Which *things* also we speak, not in the words
which man's wisdom teacheth, but which the Holy Ghost
14 teacheth; comparing spiritual *things* with spiritual. But
the natural man receiveth not the *things* of the Spirit of God:
for they are foolishness unto him: neither can he know *them*,
15 because they are spiritually discerned. But he that is spiritual
16 judgeth all *things*, yet he himself is judged of no *man*. For who
hath known the mind of the Lord, that he may instruct him?
But we have the mind of Christ.

3 AND I, brethren, could not speak unto you as unto spiritual,
2 but as unto carnal, *even* as unto babes in Christ. I have fed you
with milk, and not with meat: for hitherto ye were not able *to*
3 *bear it*, neither yet now are ye able. For ye are yet carnal: for
whereas *there is* among you envying, and strife, and divisions,
4 are ye not carnal, and walk as men? For while one saith, I am
of Paul; and another, I *am* of Apollos; are ye not carnal?
5 Who then is Paul, and who *is* Apollos, but ministers by whom
6 ye believed, even as the Lord gave to every man? I have
7 planted, Apollos watered; but God gave the increase. So then
neither is he that planteth any *thing*, neither he that watereth;
8 but God that giveth the increase. Now he that planteth and
he that watereth are one: and every man shall receive his own

reward according to his own labour. For we are labourers together with God : ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no *man* lay than that is laid, which is Jesus Christ. Now if any *man* build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest : for the day shall declare *it*, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any *man's* work abide which he hath built thereupon, he shall receive a reward. If any *man's* work shall be burnt, he shall suffer loss : but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any *man* defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. Let no *man* deceive himself. If any *man* among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no *man* glory in men. For all *things* are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or *things* present, or *things* to come; all are yours; and ye are Christ's; and Christ is God's.

4 LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small *thing* that I should be judged of you, or of man's judgment : yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified : but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden *things* of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God.

And these *things*, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of *men* above *that* which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned as kings without us : and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as *it were* appointed to death : for

we are made a spectacle unto the world, and to angels, and to
 10 men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we
are weak, but ye *are* strong; ye *are* honourable, but we *are*
 11 despised. Even unto this present hour we both hunger, and
 thirst, and are naked, and are buffeted, and have no certain
 12 dwelling place; and labour, working with our own hands: being
 13 reviled, we bless; being persecuted, we suffer *it*: being defamed,
 we intreat: we are made as the filth of the world, *and are* the
 14 offscouring of all *things* unto this day. I write not these *things*
 15 to shame you, but as my beloved sons I warn *you*. For though
 you have ten thousand instructors in Christ, yet *have ye* not
 many fathers: for in Christ Jesus I have begotten you through
 16 the gospel. Wherefore I beseech you, be ye followers of me.
 17 For this cause have I sent unto you Timotheus, who is my beloved
 son, and faithful in the Lord, who shall bring you into remem-
 brance of my ways which be in Christ, as I teach every where in
 18 every church. Now some are puffed up, as though I would not
 19 come to you. But I will come to you shortly, if the Lord will,
 and will know, not the speech of them which are puffed up, but
 20 the power. For the kingdom of God *is* not in word, but in power.
 21 What will ye? shall I come unto you with a rod, or in love, and *in*
 the spirit of meekness?

5 IT is reported commonly *that there is* fornication among you,
 and such fornication as is not so much as named amongst the
 2 Gentiles, that one should have *his* father's wife. And ye are
 puffed up, and have not rather mourned, that he that hath done
 3 this deed might be taken away from among you. For I verily,
 as absent in body, but present in spirit, have judged already, as
 though I were present, *concerning* him that hath so done this
 4 deed, in the name of our Lord Jesus Christ, when ye are gathered
 together, and my spirit, with the power of our Lord Jesus Christ,
 5 to deliver such a one unto Satan for the destruction of the flesh,
 6 that the spirit may be saved in the day of the Lord Jesus. Your
 glorying *is* not good. Know ye not that a little leaven leaveneth
 7 the whole lump? Purge out therefore the old leaven, that ye
 may be a new lump, as ye are unleavened. For even Christ our
 8 passover is sacrificed for us: therefore let us keep the feast, not
 with old leaven, neither with the leaven of malice and wickedness;
 but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:
 10 yet not altogether with the fornicators of this world, or with
 the covetous, or extortioners, or with idolaters; for then must ye
 11 needs go out of the world. But now I have written unto you not
 to keep company, if any *man that is* called a brother be a fornicator
 or covetous, or an idolater, or a railer, or a drunkard, or an
 12 extortioner; with such a one no not to eat. For what have I to

do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. There-
fore put away from among yourselves *that wicked person*.

6 DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more *things* that pertain to *this* life? If then ye have judgments of *things* pertaining to *this* life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise *man* amongst you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? Nay, you do wrong, and defraud, and that *your* brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

All *things* are lawful unto me, but all *things* are not expedient: all *things* are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will *also* raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid. What? know ye not that he which is joined to a harlot is one body? for two, saith *he*, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

7 NOW concerning *the things* whereof ye wrote unto me: *It is* good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman

- 3 have her own husband. Let the husband render unto the wife due benevolence : and likewise also the wife unto the husband.
- 4 The wife hath not power of her own body, but the husband : and likewise also the husband hath not power of his own body, but the wife. Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, *and* not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
- 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry : for it is better to marry than to burn. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband : but and if she depart, let her remain unmarried, or be reconciled to *her* husband : and let not the husband put away *his* wife. But to the rest speak I, not the Lord : If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and *if* he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases* : but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save *thy* husband ? or how knowest thou, O man, whether thou shalt save *thy* wife ? But as God hath distributed to every man, as the Lord hath called every one, so let him walk.
- 18 And so ordain I in all churches. Is any *man* called being circumcised ? let him not become uncircumcised. Is any called in uncircumcision ? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called. Art thou called *being* a servant ? care not for it : but if thou mayest be made free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman : likewise also he that is called, *being* free, is Christ's servant. Ye are bought with a price ; be not ye the servants of men. Brethren, let every man, wherein he is called, therein abide with God.
- 25 Now concerning virgins I have no commandment of the Lord : yet I give *my* judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be.
- 27 Art thou bound unto a wife ? seek not to be loosed. Art thou

loosed from a wife? seek not a wife. But and if thou marry, thou 23
hast not sinned; and if a virgin marry, she hath not sinned.
Nevertheless such shall have trouble in the flesh: but I spare
you. But this I say, brethren, the time *is* short: it remaineth, 29
that both they that have wives be as though they had none; and 30
they that weep, as though they wept not; and they that rejoice,
as though they rejoiced not; and they that buy, as though they
possessed not; and they that use this world, as not abusing it: 31
for the fashion of this world passeth away. But I would have 32
you without carefulness. He *that is* unmarried careth for the
things that belong to the Lord, how he may please the Lord: but 33
he that is married careth for the *things that are* of the world, how
he may please *his* wife. There is difference *also* between a wife 34
and a virgin. The unmarried *woman* careth for the *things* of the
Lord, that she may be holy both in body and in spirit: but she
that is married careth for the *things* of the world, how she may
please *her* husband. And this I speak for your own profit; not 35
that I may cast a snare upon you, but for *that which is* comely, and
that you may attend upon the Lord without distraction. But if 36
any *man* think that *he* behaveth himself uncomely toward his
virgin, if she pass the flower of *her* age, and need so require, let
him do what he will, he sinneth not: let them marry. Neverthe- 37
less he that standeth stedfast in *his* heart, having no necessity,
but hath power over his own will, and hath so decreed in his
heart that *he* will keep his virgin, doeth well. So then he that 38
giveth *her* in marriage doeth well; but he that giveth *her* not in
marriage doeth better.

The wife is bound by the law as long as her husband liveth; 39
but if her husband be dead, she is at liberty to be married to
whom she will; only in the Lord. But she is happier if she so 40
abide, after my judgment: and I think also that *I* have the
Spirit of God.

8 NOW as touching things offered unto idols, we know that
we all have knowledge. Knowledge puffeth up, but charity
edifieth. And if any *man* think that *he* knoweth any *thing*, he 2
knoweth nothing yet as he ought to know. But if any *man* love 3
God, the same is known of him. As concerning therefore the 4
eating of those things that are offered in sacrifice unto idols, we
know that an idol *is* nothing in the world, and that *there is* none
other God but one. For though there be that are called gods, 5
whether in heaven or in earth, (as there be gods many, and lords
many,) but to us *there is but* one God, the Father, of whom *are* all 6
things, and we in him; and one Lord Jesus Christ, by whom *are*
all things, and we by him. Howbeit *there is* not in every *man* 7
that knowledge: for some with conscience of the idol unto this
hour, eat *it* as a thing offered unto an idol; and their conscience

8 being weak is defiled. But meat commendeth us not to God :
 for neither, if we eat, are we the better ; neither, if we eat not, are
 9 we the worse. But take heed lest by any means this liberty of
 10 yours become a stumblingblock to them that are weak. For if
 any *man* see thee which hast knowledge sit at meat in the
 idol's temple, shall not the conscience of him which is weak be
 11 emboldened to eat those things which are offered to idols ; and
 through thy knowledge shall the weak brother perish, for whom
 12 Christ died ? But when ye sin so against the brethren, and wound
 13 their weak conscience, ye sin against Christ. Wherefore, if meat
 make my brother to offend, I will eat no flesh while the world
 standeth, lest I make my brother to offend.

9 AM I not an apostle ? am I not free ? have I not seen Jesus
 2 Christ our Lord ? are not you my work in the Lord ? If I be
 not an apostle unto others, yet doubtless I am to you : for the
 3 seal of mine apostleship are ye in the Lord. Mine answer to
 4 them that do examine me is this : Have we not power to eat and
 5 to drink ? Have we not power to lead about a sister, a wife, as
 well as other apostles, and as the brethren of the Lord, and
 6 Cephas ? Or I only and Barnabas, have not we power to forbear
 7 working ? Who goeth a warfare any time at his own charges ?
 who planteth a vineyard, and eateth not of the fruit thereof ? or
 8 who feedeth a flock, and eateth not of the milk of the flock ? Say
 I these *things* as a man ? or saith not the law the same also ?
 9 For it is written in the law of Moses, Thou shalt not muzzle the
 mouth of the ox that treadeth out the corn. Doth God take care
 10 for oxen ? Or saith he *it* altogether for our sakes ? For
 our sakes, no doubt, *this* is written : that he that ploweth
 should plow in hope ; and that he that thresheth in hope
 11 should be partaker of his hope. If we have sown unto you
 spiritual *things*, is *it* a great *thing* if we shall reap your carnal
 12 *things* ? If others be partakers of *this* power over you, are not
 we rather ? Nevertheless we have not used this power ; but
 13 suffer all *things*, lest we should hinder the gospel of Christ. Do ye
 not know that they which minister about holy *things* live of *the*
things of the temple ? and they which wait at the altar are par-
 14 takers with the altar ? Even so hath the Lord ordained that they
 15 which preach the gospel should live of the gospel. But I have used
 none of these *things* : neither have I written these *things*, that it
 should be so done unto me : for *it were* better for me to die, than
 16 that any *man* should make my glorying void. For though I
 preach the gospel, I have nothing to glory of : for necessity is
 laid upon me ; yea, woe is unto me, if I preach not the gospel !
 17 For if I do this *thing* willingly, I have a reward : but if against
 18 my will, a dispensation of *the gospel* is committed unto me. What
 is my reward then ? *Verily* that, when I preach the gospel, I may

make the gospel of Christ without charge, that *I* abuse not my power in the gospel. For though I be free from all *men*, yet have 19 I made myself servant unto all, that I might gain the more. And 20 unto the Jews I became as a Jew, that I might gain *the* Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them *that are* without law, as 21 without law, (being not without law to God, but under the law to Christ,) that I might gain them *that are* without law. To the weak 22 became I as weak, that I might gain the weak: I am made all *things* to all *men*, that I might by all means save some. And this 23 I do for the gospel's sake, that I might be partaker thereof with *you*.

Know ye not that they which run in a race run all, but one 24 receiveth the prize? So run, that ye may obtain. And every 25 *man* that striveth for the mastery is temperate in all *things*. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, 26 not as one that beateth the air: but I keep under my body, and 27 bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

10 MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the 2 cloud and in the sea; and did all eat the same spiritual meat; 3 and did all drink the same spiritual drink: for they drank of *that* spiritual Rock that followed *them*: and *that* Rock was 4 Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these *things* were 6 our examples, to the intent we should not lust after evil *things*, as they also lusted. Neither be ye idolaters, as *were* some of them; 7 as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them 8 committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and 9 were destroyed of serpents. Neither murmur ye, as some of 10 them also murmured, and were destroyed of the destroyer. Now 11 all these *things* happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed 12 lest he fall. There hath no temptation taken you but such as is 13 common to man: but God *is* faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*. Where- 14 fore, my dearly beloved, flee from idolatry. I speak as to wise 15 *men*; judge ye what I say.

The cup of blessing which we bless, is it not the communion of 16

the blood of Christ? The bread which we break, is it not the
 17 communion of the body of Christ? For we being many are one
 bread, *and* one body: for we are all partakers of *that* one bread.
 18 Behold Israel after the flesh: are not they which eat *of* the
 19 sacrifices partakers of the altar? What say I then? that the
 idol is any *thing*, or that which is offered in sacrifice to idols is
 20 any *thing*? But *I say*, that *the things* which the Gentiles sacrifice,
 they sacrifice to devils, and not to God: and I would not that ye
 21 should have fellowship with devils. Ye cannot drink the cup of
 the Lord, and the cup of devils: ye cannot be partakers of the
 22 Lord's table, and of the table of devils. Do we provoke the
 Lord to jealousy? are we stronger than he?

23 All *things* are lawful for me, but all *things* are not expedient:
 24 all *things* are lawful for me, but all *things* edify not. Let no *man*
 25 seek his own, but every man another's *wealth*. Whatsoever is
 sold in the shambles, *that* eat, asking no question for conscience
 26 sake: for the earth *is* the Lord's, and the fulness thereof.
 27 If any of them that believe not bid you *to a feast*, and ye be disposed
 to go; whatsoever is set before you, eat, asking no question for
 28 conscience sake. But if any *man* say unto you, This is offered in
 sacrifice unto idols, eat not for his sake that shewed *it*, and *for*
 conscience *sake*: for the earth *is* the Lord's, and the fulness
 29 thereof: conscience, I say, not thine own, but of the other's:
 30 for why is my liberty judged of another *man's* conscience? For
 if I by grace be a partaker, why am I evil spoken of *for that for*
 31 which I give thanks? Whether therefore ye eat, or drink, or
 32 whatsoever ye do, do all to the glory of God. Give none offence,
 neither to the Jews, nor to the Gentiles, nor to the church of
 33 God: even as I please all *men* in all *things*, not seeking mine own
 profit, but the *profit* of many, that they may be saved. Be ye
 followers of me, even as I also *am* of Christ.

2 11 NOW I praise you, brethren, that you remember me in all
 3 *things*, and keep the ordinances, as I delivered *them* to you. But
 I would have you know, that the head of every man is Christ;
 and the head of the woman *is* the man; and the head of Christ
 4 *is* God. Every man praying or prophesying, having *his* head
 5 covered, dishonoureth his head. But every woman that prayeth
 or prophesieth with *her* head uncovered dishonoureth her head:
 6 *for that* is even all one as if she were shaven. For if the woman
 be not covered, let her also be shorn: but *if it* be a shame for a
 7 woman to be shorn or shaven, let her be covered. For a man
 indeed ought not to cover *his* head, forasmuch as he is the image
 and glory of God: but the woman is the glory of the man.
 8 For the man is not of the woman; but the woman of the man.
 9 Neither was the man created for the woman; but the woman for
 10 the man. For this cause ought the woman to have power on *her*

head because of the angels. Nevertheless neither *is* the man 11 without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, *even so is* the man also 12 by the woman; but all *things* of God. Judge in yourselves: *is* 13 it comely that a woman pray unto God uncovered? Doth not 14 even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to 15 her: for *her* hair is given her for a covering. But if any *man* 16 seem to be contentious, we have no such custom, neither the churches of God.

Now in this that I declare *unto you* I praise *you* not, that you 17 come together not for the better, but for the worse. For first of 18 all, when ye come together in the church, I hear that there be divisions among you; and I partly believe *it*. For there must 19 be also heresies among you, that they *which are* approved may be made manifest among you. When ye come together therefore 20 into one place, *this* is not to eat the Lord's supper. For in 21 eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What? have ye not houses 22 to eat and to drink *in*? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not. For I have received of the 23 Lord *that* which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he 24 had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when *he* had supped, 25 saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat 26 this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink 27 *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let 28 him eat of *that* bread, and drink of *that* cup. For he that eateth 29 and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many 30 *are* weak and sickly among you, and many sleep. For if we 31 would judge ourselves, we should not be judged. But when we 32 are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye 33 come together to eat, tarry one for another. And if any *man* 34 hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

12 NOW concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto 2 *these* dumb idols, *even as* ye were led. Wherefore I give you to 3

understand, that no *man* speaking by the Spirit of God calleth Jesus accursed : and *that* no *man* can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: but all these worketh *that* one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of *that* one body, being many, are one body : so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are *they* many members, yet *but* one body. And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary : and those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need : but God hath tempered the body together, having given more abundant honour to that *part* which lacked : that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with *it* ; or one member be honoured, all the members rejoice with *it*. Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues?

do all interpret? But covet earnestly the best gifts: and yet 31
shew I unto you a more excellent way.

13 **THOUGH** I speak with the tongues of men and of angels,
and have not charity, I am become *as* sounding brass, or a tinkling
cymbal. And though I have *the gift of* prophecy, and understand 2
all mysteries, and all knowledge; and though I have all faith, so
that I could remove mountains, and have not charity, I am 3
nothing. And though I bestow all my goods to feed *the poor*, and
though I give my body to be burned, and have not charity, it 4
profiteth me nothing. Charity suffereth long, *and* is kind;
charity envieth not; charity vaunteth not itself, is not puffed
up, doth not behave itself unseemly, seeketh not her own, is 5
not easily provoked, thinketh no evil; rejoiceth not in iniquity, 6
but rejoiceth in the truth; beareth all *things*, believeth all *things*, 7
hopeth all *things*, endureth all *things*. Charity never faileth: but 8
whether *there be* prophecies, they shall fail; whether *there be*
tongues, they shall cease; whether *there be* knowledge, it shall
vanish away. For we know in part, and we prophesy in part. 9
But when *that which is* perfect is come, then that which is in part 10
shall be done away. When I was a child, I spake as a child, I 11
understood as a child, I thought as a child: but when I became
a man, I put away childish *things*. For now we see through a 12
glass, darkly; but then face to face: now I know in part; but
then shall I know even as also I am known. And now abideth 13
faith, hope, charity, these three; but the greatest of these *is*
charity.

14 **FOLLOW** after charity, and desire spiritual *gifts*, but
rather that ye may prophesy. For he that speaketh in an 2
unknown tongue speaketh not unto men, but unto God: for no
man understandeth *him*; howbeit in the spirit he speaketh
mysteries. But he that prophesieth speaketh unto men *to* 3
edification, and exhortation, and comfort. He that speaketh in 4
an *unknown* tongue edifieth himself; but he that prophesieth
edifieth *the church*. I would that ye all spake with tongues, but 5
rather that ye prophesied: for greater *is* he that prophesieth than
he that speaketh with tongues, except he interpret, that the
church may receive edifying. Now, brethren, if I come unto you 6
speaking with tongues, what shall I profit you, except I shall speak
to you either by revelation, or by knowledge, or by prophesying,
or by doctrine? And even *things* without life giving sound, 7
whether pipe or harp, except they give a distinction in the sounds,
how shall it be known what is piped or harped? For if the 8
trumpet give an uncertain sound, who shall prepare himself to
the battle? So likewise you, except ye utter by the tongue words 9
easy to be understood, how shall it be known what is spoken? for

- 10 ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.
- 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than you all: yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?
- 24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.
- 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all *things* be done unto edifying.
- 27 If any *man* speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth *by*, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets: for God is not *the author* of confusion, but of peace, as in all churches of the saints.

Let your women keep silence in the churches : for it is not 34
permitted unto them to speak ; but *they are commanded* to be
under obedience, as also saith the law. And if they will learn any 35
thing, let them ask their husbands at home : for it is a shame for
women to speak in the church. What? came the word of God 36
out from you? or came it unto you only? If any *man* think 37
himself to be a prophet, or spiritual, let him acknowledge that
the things that I write unto you are the commandments of the
Lord. But if any *man* be ignorant, let him be ignorant. 38
Wherefore, brethren, covet to prophesy, and forbid not to speak 39
with tongues. Let all *things* be done decently and in order. 40

15 MOREOVER, brethren, I declare unto you the gospel
which I preached unto you, which also you have received, and
wherein ye stand ; by which also ye are saved, if ye keep in 2
memory what I preached unto you, unless ye have believed in
vain. For I delivered unto you first of *all* that which I also 3
received, how that Christ died for our sins according to the
scriptures ; and that he was buried, and that he rose *again* the 4
third day according to the scriptures : and that he was seen of 5
Cephas, then of the twelve : after that, he was seen of above five 6
hundred brethren at once ; of whom the greater part remain unto
this present, but some are fallen asleep. After that, he was seen 7
of James ; then of all the apostles. And last of all he was seen of 8
me also, as of one born out of due time. For I am the least of the 9
apostles, that am not meet to be called an apostle, because I
persecuted the church of God. But by the grace of God I am what 10
I am : and his grace which was *bestowed* upon me was not in
vain ; but I laboured more abundantly than they all : yet not I,
but the grace of God which was with me. Therefore whether *it* 11
were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say 12
some among you that there is no resurrection of the dead? But 13
if there be no resurrection of the dead, then is Christ not risen :
and if Christ be not risen, then *is* our preaching vain, and your 14
faith *is* also vain. Yea, and we are found false witnesses of God ; 15
because we have testified of God that he raised up Christ : whom
he raised not up, if so be that the dead rise not. For if the dead 16
rise not, then is not Christ raised : and if Christ be not raised, 17
your faith *is* vain ; ye are yet in your sins. Then they also which 18
are fallen asleep in Christ are perished. If in this life only we 19
have hope in Christ, we are of all men most miserable. But now 20
is Christ risen from the dead, *and* become the firstfruits of them
that slept. For since by man *came* death, by man *came* also the 21
resurrection of the dead. For as in Adam all die, even so in 22
Christ shall all be made alive. But every man in his own order : 23
Christ the firstfruits ; afterward they that are Christ's at his

24 coming. Then *cometh* the end, when he shall have delivered up
the kingdom to God, even the Father; when he shall have put
25 down all rule and all authority and power. For he must reign,
26 till he hath put all enemies under his feet. The last enemy *that*
27 shall be destroyed *is* death. For he hath put all *things* under his
feet. But when *he* saith, all *things* are put under *him*, it is mani-
28 fest that he is excepted, which did put all *things* under him. And
when all *things* shall be subdued unto him, then shall the Son also
himself be subject unto him that put all *things* under him, that
29 God may be all in all. Else what shall they do which are baptized
for the dead, if the dead rise not at all? why are they then bap-
30 tized for the dead? And why stand we in jeopardy every hour?
31 I protest by your rejoicing which I have in Christ Jesus our
32 Lord, I die daily. If after the manner of men I have fought with
beasts at Ephesus, what advantageth it me, if the dead rise not?
33 let us eat and drink; for to morrow we die. Be not deceived:
34 evil communications corrupt good manners. Awake to right-
eousness, and sin not: for some have not the knowledge of God:
I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with
36 what body do they come? *Thou* fool, *that* which thou sowest is
37 not quickened, except it die: and *that* which thou sowest, thou
sowest not that body that shall be, but bare grain, it may chance
38 of wheat, or of some other *grain*: but God giveth it a body as it
39 hath pleased him, and to every seed his own body. All flesh is
not the same flesh: but *there is* one *kind of* flesh of men, another
40 flesh of beasts, another of fishes, and another of birds. *There are*
also celestial bodies, and bodies terrestrial: but the glory of the
41 celestial *is* one, and the *glory* of the terrestrial *is* another. *There is*
one glory of the sun, and another glory of the moon, and another
glory of the stars: for *one* star differeth from *another* star in glory.
42 So also *is* the resurrection of the dead. It is sown in corruption;
43 it is raised in incorruption: it is sown in dishonour; it is
44 raised in glory: it is sown in weakness; it is raised in power: it
is sown a natural body; it is raised a spiritual body. There is a
45 natural body, and there is a spiritual body. And so it is written,
The first man Adam was made a living soul; the last Adam *was*
46 *made* a quickening spirit. Howbeit *that was* not first *which is*
spiritual, but *that which is* natural; and afterwards *that which is*
47 spiritual. The first man *is* of the earth, earthy: the second man
48 *is* the Lord from heaven. As *is* the earthy, such *are they* also
that are earthy: and as *is* the heavenly, such *are they* also *that are*
49 heavenly. And as we have borne the image of the earthy, we
shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the
kingdom of God; neither doth corruption inherit incorruption.
51 Behold, I shew you a mystery; We shall not all sleep, but we

shall be all changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

16 NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the *first day* of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia : for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way ; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, and *there are* many adversaries. Now if Timotheus come, see that he may be with you without fear : for he worketh the work of the Lord, as I also *do*. Let no man therefore despise him : but conduct him forth in peace, that he may come unto me : for I look for him with the brethren. As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren : but *his* will was not at all to come at this time ; but he will come when he shall have convenient time. Watch ye, stand fast in the faith, quit you like men, be strong. Let all your *things* be done with charity.

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) that ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus : for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours : therefore acknowledge ye *them that are* such. The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church

- 20 that is in their house. All the brethren greet you. Greet ye one another with a holy kiss.
- 21, 22 The salutation of *me* Paul with mine own hand. If any *man* love not the Lord Jesus Christ, let him be anathema,
- 23 Maran-atha. The grace of *our* Lord Jesus Christ *be* with you.
- 24 My love *be* with you all in Christ Jesus. Amen.

2 CORINTHIANS

- 1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth,
- 2 with all the saints which are in all Achaia : grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.
- 3 Blessed *be* God, even the Father of our Lord Jesus Christ, the
- 4 Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves
- 5 are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, *it is* for your consolation and salvation.
- 7 And our hope of you *is* stedfast, knowing, that as you are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above
- 9 strength, insomuch that we despaired even of life : but we had the sentence of death in ourselves, that we should not trust in
- 10 ourselves, but in God which raiseth the dead : who delivered us from so great a death, and doth deliver : in whom we trust that
- 11 he will yet deliver *us* ; you also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.
- 12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world,
- 13 and more abundantly to you-wards. For we write none other *things* unto you, than what you read or acknowledge ; and I trust
- 14 you shall acknowledge even to the end ; as also you have acknowledged us in part, that we are your rejoicing, even as ye also
- 15 are ours in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that you might have a
- 16 second benefit ; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on *my*

way toward Judea. When I therefore was thus minded, did I ¹⁷ use lightness? or *the things* that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. ¹⁸ For the Son of God, Jesus Christ, who was preached among you ¹⁹ by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* ²⁰ yea, and in him Amen, unto the glory of God by us. Now he ²¹ which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the ²² Spirit in our hearts.

Moreover I call God for a record upon my soul, that to spare you ²³ I came not as yet unto Corinth. Not for that we have dominion ²⁴ over your faith, but are helpers of your joy: for by faith ye stand. ² But I determined this with myself, that *I* would not come again to you in heaviness. For if I make you sorry, who is ² he then that maketh me glad, but *the same* which is made sorry by me? And I wrote this same unto you, lest, when I came, ³ I should have sorrow from *them of whom* I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. For out ⁴ of much affliction and anguish of heart I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

But if any have caused grief, he hath not grieved me, but in ⁵ part: that I may not overcharge you all. Sufficient to such ⁶ *a man* is this punishment, which *was inflicted* of many. So that ⁷ contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that *you* would confirm *your* love ⁸ towards him. For to this end also did I write, that I might know ⁹ the proof of you, whether ye be obedient in all *things*. To whom ¹⁰ ye forgive any *thing*, I *forgive* also: for if I forgave any *thing*, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; lest Satan should get an advantage of us: for we are not ¹¹ ignorant of his devices.

Furthermore, when I came to Troas to *preach* Christ's gospel, ¹² and a door was opened unto me of the Lord, I had no rest in my ¹³ spirit, because I found not Titus my brother: but taking my leave of them, I went from *thence* into Macedonia. Now thanks ¹⁴ *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are ¹⁵ saved, and in them that perish: to the one *we are* the savour of ¹⁶ death unto death; and to the other the savour of life unto life. And who is sufficient for these *things*? For we are not as many, ¹⁷ which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

3 DO we begin again to commend ourselves? or need we, as
 2 some *others*, epistles of commendation to you, or *letters* of commen-
 2 dation from you? Ye are our epistle written in our hearts, known
 3 and read of all men: forasmuch as ye are manifestly declared to
 3 be the epistle of Christ ministered by us, written not with ink, but
 with the Spirit of the living God; not in tables of stone, but in
 4 fleshy tables of the heart. And such trust have we through Christ
 5 to God-ward: not that we are sufficient of ourselves to think any
 6 *thing* as of ourselves; but our sufficiency *is* of God; who also hath
 made us able ministers of the new testament; not of the letter, but
 7 of the spirit: for the letter killeth, but the spirit giveth life. But
 if the ministration of death, written *and* engraven in stones, was
 glorious, so that the children of Israel could not stedfastly behold
 the face of Moses for the glory of his countenance; which *glory*
 8 was to be done away: how shall not the ministration of the spirit
 9 be rather glorious? For if the ministration of condemnation *be*
 glory, much more doth the ministration of righteousness exceed
 10 in glory. For even that which was made glorious had no glory
 11 in this respect, by reason of the glory that excelleth. For if that
 which is done away *was* glorious, much more that which remaineth
 12 *is* glorious. Seeing then that we have such hope, we use great
 13 plainness of speech: and not as Moses, *which* put a vail over his
 face, that the children of Israel could not stedfastly look to the
 14 end of that which is abolished: but their minds were blinded:
 for until this day remaineth the same vail untaken away in the
 reading of the old testament; which *vail* is done away in Christ.
 15 But *even* unto this day, when Moses is read, the vail is upon their
 16 heart. Nevertheless when *it* shall turn to the Lord, the vail
 17 shall be taken away. Now the Lord *is* *that* Spirit: and where
 18 the Spirit of the Lord *is*, there *is* liberty. But we all, with open
 face beholding as in a glass the glory of the Lord, are changed
 into the same image from glory to glory, even as by the Spirit of
 the Lord.

4 THEREFORE seeing we have this ministry, as we have
 2 received mercy, we faint not; but have renounced the hidden
things of dishonesty, not walking in craftiness, nor handling the
 word of God deceitfully; but by manifestation of the truth com-
 mending ourselves to every man's conscience in the sight of
 3 God. But if our gospel be hid, it is hid to them that are lost:
 4 in whom the god of this world hath blinded the minds of them
 which believe not, lest the light of the glorious gospel of Christ,
 5 who is the image of God, should shine unto them. For we preach
 not ourselves, but Christ Jesus the Lord; and ourselves your
 6 servants for Jesus' sake. For God, who commanded the light to
 shine out of darkness, hath shined in our hearts, to give the light
 of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency 7
of the power may be of God, and not of us. *We are* troubled 8
on every *side*, yet not distressed; *we are* perplexed, but not
in despair; persecuted, but not forsaken; cast down, but not 9
destroyed; always bearing about in the body the dying of the 10
Lord Jesus, that the life also of Jesus might be made manifest in
our body. For we which live are always delivered unto death 11
for Jesus' sake, that the life also of Jesus might be made manifest
in our mortal flesh. So then death worketh in us, but life in you. 12
We having the same spirit of faith, according as it is written, I 13
believed, *and* therefore have I spoken; we also believe, and there-
fore speak; knowing that he which raised up the Lord Jesus shall 14
raise up us also by Jesus, and shall present *us* with you. For all 15
things are for your sakes, that the abundant grace might through
the thanksgiving of many redound to the glory of God. For 16
which cause we faint not; but though our outward man perish,
yet the inward *man* is renewed day by day. For our light 17
affliction, which is but for a moment, worketh for us a far more
exceeding *and* eternal weight of glory; while we look not at the 18
things which are seen, but at the *things* which are not seen: for
the *things* which are seen *are* temporal; but the *things* which are
not seen *are* eternal.

5 FOR we know that if our earthly house of *this* tabernacle were
dissolved, we have a building of God, a house not made with hands,
eternal in the heavens. For in this we groan, earnestly desiring 2
to be clothed upon with our house which is from heaven: if so 3
be that being clothed we shall not be found naked. For we that 4
are in *this* tabernacle do groan, being burdened: not for that we
would be unclothed, but clothed upon, that mortality might be
swallowed up of life. Now he that hath wrought us for the 5
selfsame *thing is* God, who also hath given unto us the earnest of
the Spirit. Therefore *we are* always confident, knowing that, 6
whilst we are at home in the body, we are absent from the Lord:
(for we walk by faith, not by sight :) we are confident, I say, 7, 8
and willing rather to be absent from the body, and to be present
with the Lord.

Wherefore we labour, that, whether present or absent, we may 9
be accepted of him. For we must all appear before the judgment 10
seat of Christ; that every one may receive the *things done* in *his*
body, according to that he hath done, whether *it be* good or bad.
Knowing therefore the terror of the Lord, we persuade men; but 11
we are made manifest unto God; and I trust also are made mani-
fest in your consciences. For we commend not ourselves again 12
unto you, but give you occasion to glory on our behalf, that you
may have *somewhat to answer* them which glory in appearance,
and not in heart. For whether we be beside ourselves, *it is* to 13

14 God : or whether we be sober, *it is* for your cause. For the love
 of Christ constraineth us ; because we thus judge, that if one died
 15 for all, then were all dead : and *that* he died for all, that they which
 live should not henceforth live unto themselves, but unto him
 16 which died for them, and rose *again*. Wherefore henceforth know
 we no *man* after the flesh : yea, though we have known Christ
 17 after the flesh, yet now henceforth know we *him* no more. There-
 fore if any *man* be in Christ, *he is* a new creature : old *things* are
 18 past away ; behold, all *things* are become new. And all *things*
are of God, who hath reconciled us to himself by Jesus Christ, and
 19 hath given to us the ministry of reconciliation ; to wit, that God
 was in Christ reconciling the world unto himself, not imputing
 their trespasses unto them ; and hath committed unto us the
 20 word of reconciliation. *Now* then we are ambassadors for Christ,
 as though God did beseech *you* by us : we pray *you* in Christ's
 21 stead, be ye reconciled to God. For he hath made him *to be*
 sin for us, who knew no sin ; that we might be made the righteous-
 ness of God in him.

6 WE then, *as* workers together *with him*, beseech *you* also that
 2 ye receive not the grace of God in vain. (For he saith, I have
 heard thee in a time accepted, and in the day of salvation have I
 succoured thee : behold, now *is* the accepted time ; behold, now *is*
 3 the day of salvation.) Giving no offence in any *thing*, that the
 4 ministry be not blamed : but in all *things* approving ourselves as
 the ministers of God, in much patience, in afflictions, in necessities,
 5 in distresses, in stripes, in imprisonments, in tumults, in labours,
 6 in watchings, in fastings ; by pureness, by knowledge, by long-
 7 suffering, by kindness, by the Holy Ghost, by love unfeigned, by
 the word of truth, by the power of God, by the armour of
 8 righteousness on the right hand and on the left, by honour and
 dishonour, by evil report and good report : as deceivers, and
 9 *yet* true ; as unknown, and *yet* well known ; as dying, and behold,
 10 we live ; as chastened, and not killed ; as sorrowful, yet alway
 rejoicing ; as poor, yet making many rich ; as having nothing,
 and *yet* possessing all *things*.

11 O *ye* Corinthians, our mouth is open unto you, our heart is
 12 enlarged. Ye are not straitened in us, but ye are straitened in
 13 your own bowels. Now for a recompence in the same, (I speak
 14 as unto *my* children,) be ye also enlarged. ¹(Be ye not unequally
 yoked together with unbelievers : for what fellowship hath
 righteousness with unrighteousness ? and what communion hath
 15 light with darkness ? and what concord hath Christ with Belial ?
 16 or what part hath he that believeth with an infidel ? and what
 agreement hath the temple of God with idols ? for ye are the

¹ The section vi. 14-vii. 1 apparently belongs to another letter. See Introduction, p. 16.

temple of the living God ; as God hath said, I will dwell in them, and walk in *them* ; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye 17 separate, saith the Lord, and touch not the unclean *thing* : and I will receive you, and will be a Father unto you, and ye 18 shall be my sons and daughters, saith the Lord Almighty.

7 HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.]

Receive us ; we have wronged no *man*, we have corrupted no 2 *man*, we have defrauded no *man*. I speak not *this* to condemn 3 *you* : for I have said before, that you are in our hearts to die and live with *you*. Great *is* my boldness of speech toward you, great 4 *is* my glorying of you : I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into 5 Macedonia, our flesh had no rest, but *we were* troubled on every *side* ; without *were* fightings, within *were* fears. Nevertheless 6 God, that comforteth *those that are* cast down, comforted us by the coming of Titus ; and not by his coming only, but by the 7 consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me ; so that I rejoiced the more. For though I made you sorry with a 8 letter, I do not repent, though I did repent : for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that 9 ye sorrowed to repentance : for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For 10 godly sorrow worketh repentance to salvation not to be repented of : but the sorrow of the world worketh death. For 11 behold this selfsame *thing*, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ! In all *things* ye have approved yourselves to be clear in *this* matter. Wherefore, 12 though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. There- 13 fore we were comforted in your comfort : *yea*, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. For if I have boasted any *thing* to him of you, 14 I am not ashamed ; but as we spake all *things* to you in truth, even so our boasting, which *I made* before Titus, is found a truth. And his inward affection is more abundant toward you, whilst 15 he remembereth the obedience of you all, how with fear and trembling you received him. I rejoice therefore that I have 16 confidence in you in all *things*.

8 MOREOVER, brethren, we do you to wit of the grace of
2 God bestowed on the churches of Macedonia; how that in a great
trial of affliction the abundance of their joy and their deep poverty
3 abounded unto the riches of their liberality. For to *their* power,
I bear record, *yea*, and beyond *their* power *they were* willing of
4 themselves; praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to
5 the saints. And *this they did*, not as we hoped, but first gave their
6 own selves to the Lord, and unto us by the will of God. Inso-
much that we desired Titus, that as he had begun, so he would also
7 finish in you the same grace also. Therefore, as ye abound in
every *thing*, in faith, and utterance, and knowledge, and in all
diligence, and in your love to us, see that ye abound in this grace
8 also. I speak not by commandment, but by occasion of the
forwardness of others, and to prove the sincerity of your love.
9 For ye know the grace of our Lord Jesus Christ, that, though he
was rich, *yet* for your sakes he became poor, that ye through his
10 poverty might be rich. And herein I give *my* advice: for this is
expedient for you, who have begun before, not only to do, but
11 also to be forward a year ago. Now therefore perform the doing
of *it*; that as *there was* a readiness to will, so *there may be* a per-
12 formance also out of that which *you* have. For if there be first
a willing mind, *it is* accepted according to that a man hath, and
13 not according to that he hath not. For I mean not that other
14 men be eased, and you burdened: but by an equality, *that* now
at *this* time your abundance *may be a supply* for their want, that
their abundance also may be *a supply* for your want: that
15 there may be equality: as it is written, He that *had gathered*
much had nothing over; and he that *had gathered* little had no
lack.

16 But thanks *be* to God, which put the same earnest care into
17 the heart of Titus for you. For indeed he accepted the exhorta-
tion; but being more forward, of his own accord he went unto
18 you. And we have sent with him the brother, whose praise *is* in
19 the gospel throughout all the churches; and not *that* only, but
who was also chosen of the churches to travel with us with this
grace, which is administered by us to the glory of the same Lord,
20 and *declaration of* your ready mind: avoiding this, that no *man*
should blame us in this abundance which is administered by us:
21 providing for honest *things*, not only in the sight of the Lord,
22 but also in the sight of men. And we have sent with them
our brother, whom we have oftentimes proved diligent in many
things, but now much more diligent, upon the great confidence
23 which *I have* in you. Whether *any do inquire* of Titus, *he is*
my partner and fellow-helper concerning you: or our brethren
be inquired of, *they are* the messengers of the churches, and
24 the glory of Christ. Wherefore shew ye to them, and before *the*

churches, the proof of your love, and of our boasting on your behalf.

9 FOR as touching the ministering to the saints, it is superfluous for me to write to you : for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready : lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this *same* confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof *ye* had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in *his* heart, so let him give; not grudgingly, or of necessity : for God loveth a cheerful giver. And God *is* able to make all grace abound towards you; that ye, always having all sufficiency in all *things*, may abound to every good work : (as it is written, He hath dispersed abroad; he hath given to the poor : his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in every *thing* to all bountifullness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift.

¹[10 NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you : but I beseech *you*, that I may not be bold when I am present with *that* confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh : (for the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into

¹ The section x.-xiii. apparently belongs to another letter. See Introduction, p. 16.

- 6 captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled.
- 7 Do ye look on *things* after the outward appearance? If any *man* trust to himself that *he* is Christ's, let him of himself think
- 8 this again, that, as *he is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction,
- 9 I should not be ashamed: that I may not seem as if I would
- 10 terrify you by letters. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible. Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.
- 12 For we dare not make *ourselves* of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst
- 13 themselves, are not wise. But we will not boast of *things* without our measure, but according to the measure of the rule which God
- 14 hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching*
- 15 the gospel of Christ: not boasting of *things* without *our* measure, *that is*, of other *men's* labours; but having hope, when your faith is increased, that *we* shall be enlarged by you according to our
- 16 rule abundantly, to preach the gospel in the *regions* beyond you, and not to boast in another *man's* line of *things* made ready to
- 17 our hand. But he that glorieth, let him glory in the Lord.
- 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11 WOULD to God you could bear with me a little in *my* folly: and indeed bear with me. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that *I* may present *you* as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might

5 well bear with *him*. For I suppose *I* was not a whit behind the

6 very chiefest apostles. But though *I be* rude in speech, yet not in knowledge; but we *have been* thoroughly made manifest among

7 you in all *things*. Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the

8 gospel of God freely? I robbed other churches, taking wages

9 of *them*, to do you service. And when I was present with you,

and wanted, I was chargeable to no *man* : for that which was lacking to me the brethren which came from Macedonia supplied : and in all *things* I have kept myself from being burdensome to you, and so will I keep *myself*. As the truth of Christ is in me, 10 no *man* shall stop me of this boasting in the regions of Achaia. Wherefore ? because I love you not ? God knoweth. But what 11, 12 I do, that I will do, that I may cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we. For such *are* false apostles, deceitful workers, transforming 13 themselves into the apostles of Christ. And no marvel ; for Satan 14 himself is transformed into an angel of light. Therefore *it is* no 15 great *thing* if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works.

I say again, Let no *man* think me a fool ; if otherwise, yet as a 16 fool receive me, that I may boast myself a little. That which I 17 speak, I speak *it* not after the Lord, but as *it were* foolishly, in this confidence of boasting. Seeing that many glory after the flesh, 18 I will glory also. For ye suffer fools gladly, seeing ye *yourselves* 19 are wise. For ye suffer, if a man bring you into bondage, if a 20 man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, 21 as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews ? so 22 *am* I. Are they Israelites ? so *am* I. Are they the seed of Abraham ? so *am* I. Are they ministers of Christ ? (I speak as a 23 fool) I *am* more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews 24 five times received I forty *stripes* save one. Thrice was I beaten 25 with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; *in* journeyings often, *in* 26 perils of waters, *in* perils of robbers, *in* perils by *my own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and 27 thirst, in fastings often, in cold and nakedness. Besides those 28 *things* that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak ? who 29 is offended, and I burn not ? If I must needs glory, I will glory 30 of the *things* which concern mine infirmities. The God and 31 Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas 32 the king kept the city of the Damascenes *with a garrison*, desirous to apprehend me : and through a window in a basket was I let 33 down by the wall, and escaped his hands.

12 IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ 2

above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a
3 one caught up to the third heaven. And I knew such a man,
(whether in the body, or out of the body, I cannot tell: God
4 knoweth;) how that he was caught up into paradise, and heard
unspeakable words, which *it is* not lawful for a man to utter.
5 Of such a one will I glory: yet of myself I will not glory, but in
6 mine infirmities. For though I would desire to glory, I shall not
be a fool; for I will say the truth: but *now* I forbear, lest any
man should think of me above *that* which he seeth *me to be*, or
7 that he heareth of me. And lest I should be exalted above measure
through the abundance of the revelations, there was given to me
a thorn in the flesh, the messenger of Satan to buffet me, lest I
8 should be exalted above measure. For this *thing* I besought the
9 Lord thrice, that it might depart from me. And he said unto
me, My grace is sufficient for thee: for my strength is made
perfect in weakness. Most gladly therefore will I rather glory in
10 my infirmities, that the power of Christ may rest upon me. There-
fore I take pleasure in infirmities, in reproaches, in necessities,
in persecutions, in distresses for Christ's sake: for when I am
11 weak, then am I strong. I am become a fool in glorying; ye
have compelled me: for I ought to have been commended of
you: for *in* nothing am I behind the very chiefest apostles, though
12 I be nothing. Truly the signs of an apostle were wrought among
13 you in all patience, in signs, and wonders, and mighty deeds. For
what is it wherein ye were inferior to other churches, except *it be*
that I myself was not burdensome to you? forgive me this wrong.
14 Behold, the third *time* I am ready to come to you; and I will
not be burdensome to you: for I seek not yours, but you: for
the children ought not to lay up for the parents, but the parents
15 for the children. And I will very gladly spend and be spent for
you; though the more abundantly I love you, the less I be loved.
16 But be it so, I did not burden you: nevertheless, being crafty,
17 I caught you with guile. Did I make a gain of you by any of
18 them whom I sent unto you? I desired Titus, and with *him* I
sent a brother. Did Titus make a gain of you? walked we not in
the same spirit? *walked we* not in the same steps?
19 Again, think you that we excuse ourselves unto you? we speak
before God in Christ: but *we do* all *things*, dearly beloved, for
20 your edifying. For I fear, lest, when I come, I shall not find you
such as I would, and *that* I shall be found unto you such as ye
would not: lest *there be* debates, envyings, wraths, strifes, back-
21 bitings, whisperings, swellings, tumults: and lest, when I come
again, my God will humble *me* among you, and *that* I shall bewail
many which have sinned already, and have not repented of the
uncleanness and fornication and lasciviousness which they have
committed.

13 THIS is the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established. I told *you* before, and foretell *you*, as if I were present the second *time*; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare: since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do *that which is honest*, though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection. Therefore I write these *things* being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.]

GALATIANS

Epistle to Galatians.—*One of the most personal of the Epistles and an authentic work of Paul. ἰδετε πηλικois υμιν γραμμασιν εγραψα τη εμψ χειρι . . . The reference is probably to postscript only.*

Two main points of controversy :

(i) *To what Churches is this letter addressed ?*

(a) *Either to a district which had been invaded by the Gauls in the third century B.C. and which therefore bore the name Galatia in the narrower sense. (The North Galatian theory.)*

(b) *Or the Roman province of Galatia which also included parts of Phrygia, Lycaonia and Pisidia and the towns Antioch (Pisidian), Iconium, Derbe and Lystra. (The South Galatian theory.)*

It is very difficult to decide between these two theories, but perhaps the second best fits the facts. In that case Paul had founded in his First Missionary Journey Churches which he now addresses in the Epistle under the common name "Galatians." No Churches were founded in North Galatia on this journey, but apparently on the second journey. (Cf. Acts xvi. 6-10.)

(ii) *Visits of Paul to Jerusalem.*

It is almost impossible to reconcile the account given in Galatians with that in the Acts, and it is better frankly to admit a divergence than to try to explain it away by merely plausible suggestions.

Paul in mentioning his visits to Jerusalem wants to prove to his Galatian converts his independence of the early apostles. After his return from Arabia he went to Jerusalem to see Peter, and stayed with him fifteen days. This ought to be the visit recorded in Acts ix. 26-30, but the two versions cannot easily be harmonised. On the second visit mentioned in Galatians the apostle went up to discuss with the other apostles the relation in which Gentile converts stood to the Mosaic law. It is natural to identify this visit with that recorded in Acts xv. But Luke mentions another visit of Paul and Barnabas (Acts xi. 30) in which they came to succour the starving Christians at Jerusalem. As Paul is anxious to explain to the Galatians his various points of contact with the apostles, it is strange that he should forget to mention this visit. Moreover, if Galatians ii. is to be harmonised with Acts xv. as both referring to the same visit, we note one very serious divergence. Paul says that the older apostles added nothing to him except a recommendation that the poor should be remembered ; while Luke gives us certain definite restrictions to be imposed on the Gentiles—that they should abstain from things sacrificed to idols, and from blood, and from things strangled and from fornication. There is clearly some mistake somewhere, but we cannot tell whether it lies with Paul or with Luke.

The date of the letter is very uncertain. It may be early, but more probably was written after the apostolic conference of Acts xv.

- 1 PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- 2 and all the brethren which are with me, unto the churches of
- 3 Galatia : grace be to you and peace from God the Father, and
- 4 from our Lord Jesus Christ, who gave himself for our sins, that he

might deliver us from *this* present evil world, according to the will of God and our Father : to whom *be* glory for ever and ever. 5
Amen.

I marvel that you are so soon removed from him that called 6
you into the grace of Christ unto another gospel : which is not 7
another ; but there be some that trouble you, and would pervert
the gospel of Christ. But though we, or an angel from heaven, 8
preach any other gospel unto you than *that* which we have
preached unto you, let him be accursed. As we said before, so 9
say I now again, If any *man* preach any other gospel unto you
than that ye have received, let him be accursed. For do I now 10
persuade men, or God ? or do I seek to please men ? for if I yet
pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the gospel which was preached 11
of me is not after man. For I neither received it of man, neither 12
was I taught *it*, but by the revelation of Jesus Christ. For ye 13
have heard of my conversation in time past in the Jews' religion,
how that beyond measure I persecuted the church of God, and
wasted it : and profited in the Jews' religion above many *my* 14
equals in mine own nation, being more exceedingly zealous of
the traditions of my fathers. But when it pleased God, who 15
separated me from my mother's womb, and called *me* by his
grace, to reveal his Son in me, that I might preach him among 16
the heathen ; immediately I conferred not with flesh and blood :
neither went I up to Jerusalem to them which were apostles 17
before me : but I went into Arabia, and returned again unto
Damascus. Then after three years I went up to Jerusalem to 18
see Peter, and abode with him fifteen days. But other of the 19
apostles saw I none, save James the Lord's brother. Now *the* 20
things which I write unto you, behold, before God, I lie not.
Afterwards I came into the regions of Syria and Cilicia ; and 21, 22
was unknown by face unto the churches of Judea which were
in Christ : but they had heard only, That he which persecuted 23
us in times past now preacheth the faith which once he destroyed.
And they glorified God in me. 2 Then fourteen years after 24
I went up again to Jerusalem with Barnabas, and took Titus
with *me* also. And I went up by revelation, and communicated 2
unto them *that* gospel which I preach among the Gentiles, but
privately to them which were of reputation, lest by any means
I should run, or had run, in vain. But neither Titus, who was 3
with me, being a Greek, was compelled to be circumcised : and 4
that because of false brethren unawares brought in, who came
in privily to spy out our liberty which we have in Christ Jesus,
that they might bring us into bondage : to whom we gave place 5
by subjection, no, not for an hour ; that the truth of the gospel
might continue with you. But of these who seemed to be some- 6
what, (whatsoever they were, it maketh no matter to me : God

accepteth no man's person :) for they who seemed to be some-
 7 *what* in conference added nothing to me : but contrariwise,
 when they saw that the gospel of the uncircumcision was com-
 mitted unto me, as *the gospel* of the circumcision *was* unto Peter ;
 8 (for he that wrought effectually in Peter to the apostleship of
 the circumcision, *the same* was mighty in me towards the Gentiles :)
 9 and when James, Cephas, and John, who seemed to be pillars,
 perceived the grace that was given unto me, they gave to me and
 Barnabas the right hands of fellowship ; that we *should go* unto
 10 the heathen, and they unto the circumcision. Only *they would*
 that we should remember the poor ; the same which I also was
 forward to do.

11 But when Peter was come to Antioch, I withstood him to
 12 the face, because he was to be blamed. For before that certain
 came from James, he did eat with the Gentiles : but when they
 were come, he withdrew and separated himself, fearing them
 13 which were of the circumcision. And the other Jews dissembled
 likewise with him ; insomuch that Barnabas also was carried
 14 away with their dissimulation. But when I saw that they walked
 not uprightly according to the truth of the gospel, I said unto
 Peter before *them* all, If thou, being a Jew, livest after the
 manner of Gentiles, and not as do the Jews, why compellest
 15 thou the Gentiles to live as do the Jews ? We *who are* Jews by
 16 nature, and not sinners of the Gentiles, knowing that a man is not
 justified by the works of the law, but by the faith of Jesus Christ,
 even we have believed in Jesus Christ, that we might be justified
 by the faith of Christ, and not by the works of the law : for by
 17 the works of the law shall no flesh be justified. But if, while
 we seek to be justified by Christ, we ourselves also are found
 sinners, *is* therefore Christ the minister of sin ? God forbid.
 18 For if I build again the *things* which I destroyed, I make myself
 19 a transgressor. For I through the law am dead to the law, that
 20 I might live unto God. I am crucified with Christ : neverthe-
 less I live ; yet not I, but Christ liveth in me : and *the life* which
 I now live in the flesh I live by the faith of the Son of God, who
 21 loved me, and gave himself for me. I do not frustrate the grace
 of God : for if righteousness *come* by the law, then Christ is dead
 in vain.

3 O FOOLISH Galatians, who hath bewitched you, that *you*
 should not obey the truth, before whose eyes Jesus Christ hath
 2 been evidently set forth, crucified among you ? This only
 would I learn of you, Received ye the Spirit by the works of
 3 the law, or by the hearing of faith ? Are ye so foolish ? having
 4 begun in the Spirit, are ye now made perfect by the flesh ? Have
 5 ye suffered so many *things* in vain ? if *it be* yet in vain. He
 therefore that ministereth to you the Spirit, and worketh miracles

among you, *doeth he it* by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted 6 to him for righteousness. Know ye therefore that they which 7 are of faith, the same are the children of Abraham. And the 8 scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. So then they which be of 9 faith are blessed with faithful Abraham. For as many as are 10 of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all *things* which are written in the book of the law to do them. But that no *man* 11 is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith. And the law is not of faith: but, 12 The man that doeth them shall live in them. Christ hath re- 13 deemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through 14 Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; 15 Though *it be* but a man's covenant, *yet if it be* confirmed, no *man* disannulleth, or addeth thereto. Now to Abraham and his 16 seed were the promises made. *He* saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And 17 this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that *it* should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: 18 but God gave *it* to Abraham by promise.

Wherefore then *serveth* the law? It was added because of 19 transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one. 20 *Is* the law then against the promises of God? God forbid: for 21 if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture 22 hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith 23 came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our 24 schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a 25 schoolmaster. For ye are all the children of God by faith in 26 Christ Jesus. For as many of you as have been baptized into 27 Christ have put on Christ. There is neither Jew nor Greek, 28 there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are 29 ye Abraham's seed, and heirs according to the promise.

4 NOW I say, *That* the heir, as long as he is a child, differeth
 2 nothing from a servant, though he be lord of all; but is under
 tutors and governors until the time appointed of the father.
 3 Even so we, when we were children, were in bondage under the
 4 elements of the world: but when the fulness of the time was
 come, God sent forth his Son, made of a woman, made under
 5 the law, to redeem them that were under the law, that we might
 6 receive the adoption of sons. And because ye are sons, God
 hath sent forth the Spirit of his Son into your hearts, crying,
 7 Abba, Father. Wherefore thou art no more a servant, but a
 8 son; and if a son, then an heir of God through Christ. Howbeit
 then, when ye knew not God, ye did service unto them which
 9 by nature are no gods. But now, after that ye have known
 God, or rather are known of God, how turn ye again to the
 weak and beggarly elements, whereunto ye desire again to be in
 10 bondage? Ye observe days, and months, and times, and years.
 11 I am afraid of you, lest I have bestowed upon you labour in
 vain.

12 Brethren, I beseech you, be as I *am*; for I *am* as ye *are*:
 13 ye have not injured me at all. Ye know how through infirmity
 14 of the flesh I preached the gospel unto you at the first. And my
 temptation which was in my flesh ye despised not, nor rejected;
 15 but received me as an angel of God, *even* as Christ Jesus. Where
 is then the blessedness you spake of? for I bear you record,
 that if *it had been* possible, ye would have plucked out your
 16 own eyes, and have given *them* to me. Am I therefore become
 17 your enemy, because I tell you the truth? They zealously affect
 you, *but* not well; yea, they would exclude you, that you might
 18 affect them. But *it is* good to be zealously affected always in
 19 a good *thing*, and not only when I am present with you. My
 little children, of whom I travail in birth again until Christ be
 20 formed in you, I desire to be present with you now, and to change
 my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear
 22 the law? For it is written, that Abraham had two sons, the one
 23 by a bondmaid, the other by a freewoman. But he who was
 of the bondwoman was born after the flesh; but he of the free-
 24 woman *was* by promise. Which *things* are an allegory: for
 these are the two covenants; the one from the mount Sinai,
 25 which gendereth to bondage, which is Agar. For *this* Agar is
 mount Sinai in Arabia, and answereth to Jerusalem which now
 26 is, and is in bondage with her children. But Jerusalem which
 27 is above is free, which is the mother of us all. For it is written,
 Rejoice, *thou* barren that bearest not; break forth and cry,
 thou that travailest not: for the desolate hath many more
 28 children than she which hath an husband. Now we, brethren,
 29 as Isaac was, are the children of promise. But as then he that

was born after the flesh persecuted him that was *born* after the Spirit, even so *it is* now. Nevertheless, what saith the scripture? 30 Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So 31 then, brethren, we are not children of *the* bondwoman, but of the free.

5 STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ 2 shall profit you nothing. For I testify again to every man that 3 is circumcised, that he is a debtor to do the whole law. Christ 4 is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit 5 wait for the hope of righteousness by faith. For in Jesus Christ 6 neither circumcision availeth any *thing*, nor uncircumcision; but faith which worketh by love. Ye did run well; who did 7 hinder you that *ye* should not obey the truth? *This* persuasion 8 cometh not of him that calleth you. A little leaven leaveneth 9 the whole lump. I have confidence in you through the Lord, 10 that you will be none otherwise minded: but he that troubleth you shall bear *his* judgment, whosoever he be. And I, brethren, 11 if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even 12 cut off which trouble you.

For, brethren, ye have been called unto liberty; only *use* 13 not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even in this*; 14 Thou shalt love thy neighbour as thyself. But if ye bite and 15 devour one another, take heed ye be not consumed one of another. *This* I say then, Walk in the Spirit, and ye shall not fulfil the 16 lust of the flesh. For the flesh lusteth against the Spirit, and 17 the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the *things* that ye would. But 18 if ye be led of the Spirit, ye are not under the law. Now the 19 works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, 20 hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of 21 the which I tell you before, as I have also told *you* in time past, that they which do such *things* shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long- 22 suffering, gentleness, goodness, faith, meekness, temperance: 23 against such there is no law. And they that are Christ's have 24 crucified the flesh with the affections and lusts. If we live in 25 the Spirit, let us also walk in the Spirit. Let us not be desirous 26 of vain glory, provoking one another, envying one another.

6 BRETHREN, if a man be overtaken in a fault, ye which
 are spiritual, restore such a one in the spirit of meekness; con-
 sidering thyself, lest thou also be tempted. Bear ye one another's
 burdens, and so fulfil the law of Christ. For if a man think
 himself to be something, when he is nothing, he deceiveth him-
 self. But let every man prove his own work, and then shall
 he have rejoicing in himself alone, and not in another. For
 every man shall bear his own burden. Let him that is taught
 in the word communicate unto him that teacheth in all good
 things. Be not deceived; God is not mocked: for whatsoever
 a man soweth, that shall he also reap. For he that soweth to
 his flesh shall of the flesh reap corruption; but he that soweth
 to the Spirit shall of the Spirit reap life everlasting. And let
 us not be weary in well doing: for in due season we shall reap,
 if we faint not. As we have therefore opportunity, let us do
 good unto all *men*, especially unto them who are of the household
 of faith.

11 Ye see how large a letter I have written unto you with mine
 own hand. As many as desire to make a fair shew in the flesh,
 they constrain you to be circumcised; only lest they should
 suffer persecution for the cross of Christ. For neither they
 themselves who are circumcised keep the law; but desire to have
 you circumcised, that they may glory in your flesh. But God
 forbid that I should glory, save in the cross of our Lord Jesus
 Christ, by whom the world is crucified unto me, and I unto the
 world. For in Christ Jesus neither circumcision availeth any
 thing, nor uncircumcision, but a new creature. And as many
 as walk according to this rule, peace *be* on them, and mercy,
 and upon the Israel of God. From henceforth let no *man*
 trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit.
 Amen.

ROMANS

Romans.—"Absolutissima epitome evangelii" (Luther).

Dates itself, A.D. 58-59, written from Corinth. Paul is on his way to Jerusalem with the money collected from the Macedonian and Achaian Churches, and after his visit to Jerusalem, proposes to visit Rome on his way to Spain. Phæbe (of Cenchreæ, seaport of Corinth) is the bearer of the Epistle. The tone of the Epistle suggests that Paul regards his work in the eastern provinces as finished, and that he now turns to the west.

Two great Sections.

i.-xii. 36, ended with a doxology.

xiii.-xv. 33, ended with a benediction.

This second portion deals with points of Christian morality and problems of Christian tolerance.

Chap. xvi. stands by itself, perhaps a postscript, perhaps a fragment of another Pauline Epistle (to the Ephesians?). If the former, it may have been part of a revision intended for a wider audience.

The first Section is sub-divided :

i.-viii. "Justification through grace."

ix.-xi. What about the Jews?

We do not know much about the Christian Church in Rome, nor did Paul when he wrote this letter. Supposed to have been founded by Peter (?). Probably the Church consisted of Jewish-Christian elements and Gentile-Christian elements. Controversies between these two doubtless existed or might break out at any time.

Its genuineness is guaranteed by New Testament evidence (for the author of 1 Peter uses it) as well as by Clement of Rome, Ignatius and Polycarp, and above all by internal evidence. It is characteristically Pauline—an effort to construct a philosophy of history.

The Roman Church was probably Gentile in the main, with Jewish elements. But it is not unlikely that the Epistle was more or less a circular one, sent to many different Churches. There is a doubt about the concluding chapters (xv. and xvi.)—whether they form part of the original Epistle or not. In chapter xvi. how could Paul have known so many persons in a Church he had never visited? And could Prisca and Aquila, who are associated with Ephesus, be also in Rome?

1 PAUL, a servant of Jesus Christ, called to be an apostle,
separated unto the gospel of God, (which he had promised afore 2
by his prophets in the holy scriptures,) concerning his Son Jesus 3
Christ our Lord, which was made of the seed of David according
to the flesh; and declared to be the Son of God with power, 4
according to the Spirit of holiness, by the resurrection from the
dead: by whom we have received grace and apostleship, for 5
obedience to the faith among all nations, for his name: among 6
whom are ye also the called of Jesus Christ: to all that be in 7
Rome, beloved of God, called to be saints: Grace to you and
peace from God our Father, and the Lord Jesus Christ.

- 8 First, I thank my God through Jesus Christ for you all, that
9 your faith is spoken of throughout the whole world. For God
is my witness, whom I serve with my spirit in the gospel of his
Son, that without ceasing I make mention of you, always in my
10 prayers, making request, if by any means now at length I might
have a prosperous journey by the will of God to come unto you.
11 For I long to see you, that I may impart unto you some spiritual
12 gift, to the end you may be established; that is, that *I* may be
comforted together with you by the mutual faith both of you
13 and me. Now I would not have you ignorant, brethren, that
oftentimes I purposed to come unto you, (but was let hitherto,)
that I might have some fruit among you also, even as among
14 other Gentiles. I am debtor both to the Greeks, and to the
15 barbarians; both to the wise, and to the unwise. So, as much
as in me is, I am ready to preach the gospel to you that are at
16 Rome also. For I am not ashamed of the gospel of Christ: for
it is the power of God unto salvation to every one that believeth;
17 to the Jew first, and *also* to the Greek. For therein is the right-
eousness of God revealed from faith to faith: as it is written,
The just shall live by faith.
- 18 For the wrath of God is revealed from heaven against all
ungodliness and unrighteousness of men, who hold the truth in
19 unrighteousness; because that which may be known of God
20 is manifest in them; for God hath shewed *it* unto them. For
the invisible *things* of him from the creation of the world are
clearly seen, being understood by the things that are made,
even his eternal power and Godhead; so that they are without
21 excuse: because that, when they knew God, they glorified *him*
not as God, neither were thankful; but became vain in their
22 imaginations, and their foolish heart was darkened. Professing
23 *themselves* to be wise, they became fools, and changed the glory
of the uncorruptible God into an image made like to corruptible
man, and to birds, and fourfooted beasts, and creeping things.
- 24 Wherefore God also gave them up to uncleanness through the
lusts of their own hearts, to dishonour their own bodies between
25 themselves: who changed the truth of God into a lie, and wor-
shipped and served the creature more than the Creator, who is
blessed for ever. Amen.
- 26 For this cause God gave them up unto vile affections: for
even their women did change the natural use into that which
27 is against nature: and likewise also the men, leaving the natural
use of the woman, burned in their lust one towards another;
men with men working that which is unseemly, and receiving
in themselves *that* recompence of their error which was meet.
- 28 And even as they did not like to retain God in *their* knowledge,
God gave them over to a reprobate mind, to do those *things*
29 which are not convenient; being filled with all unrighteousness,

fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters 30 of God, despiteful, proud, boasters, inventors of evil *things*, disobedient to parents, without understanding, covenant-breakers, 31 without natural affection, implacable, unmerciful: who knowing 32 the judgment of God, that they which commit such *things* are worthy of death, not only do the same, but have pleasure in them that do *them*.

2 THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same *things*. But we are sure that the judgment of God is according to truth 2 against them which commit such *things*. And thinkest thou 3 this, O man, that judgest them which do such *things*, and doest the same, that thou shalt escape the judgment of God? Or 4 despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart 5 treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render 6 to every *man* according to his deeds: to them who by patient 7 continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, 8 and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man 9 that doeth evil, of the Jew first, and *also* of the Gentile; but 10 glory, honour, and peace, to every *man* that worketh good, to the Jew first, and *also* to the Gentile: for there is no respect of 11 persons with God. For as many as have sinned without law 12 shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the 13 law *are* just before God, but the doers of the law shall be justified. For when *the* Gentiles, which have not the law, do by nature 14 the *things* contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written 15 in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus 16 Christ according to my gospel.

Behold, thou art called a Jew, and retest in the law, and 17 makest thy boast of God, and knowest *his* will, and approvest 18 the *things* that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, 19 a light of them which are in darkness, an instructor of the foolish, 20 a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, 21

teachest thou not thyself? thou that preachest *a man* should
 22 not steal, dost thou steal? thou that sayest *a man* should not
 commit adultery, dost thou commit adultery? thou that abhor-
 23 rest idols, dost thou commit sacrilege? thou that makest thy
 boast of the law, through breaking the law dishonourest thou
 24 God? For the name of God is blasphemed among the Gentiles
 25 through you, as it is written. For circumcision verily profiteth,
 if thou keep the law: but if thou be a breaker of the law, thy
 26 circumcision is made uncircumcision. Therefore if the uncircum-
 cision keep the righteousness of the law, shall not his uncircum-
 27 cision be counted for circumcision? And shall not uncircumcision
 which is by nature, if it fulfil the law, judge thee, who by the letter
 28 and circumcision dost transgress the law? For he is not a Jew,
 which is one outwardly; neither *is that* circumcision, which is
 29 outward in the flesh: but he *is* a Jew, which is one inwardly;
 and circumcision *is that* of the heart, in the spirit, *and not in*
the letter; whose praise *is* not of men, but of God.

3 WHAT advantage then hath the Jew? or what profit *is*
 2 *there* of circumcision? Much every way: chiefly, because that
 3 unto them were committed the oracles of God. For what if
 some did not believe? shall their unbelief make the faith of
 4 God without effect? God forbid: yea, let God be true, but
 every man a liar; as it is written, That thou mightest be justified
 in thy sayings, and mightest overcome when thou art judged.
 5 But if our unrighteousness commend the righteousness of God,
 what shall we say? *Is* God unrighteous who taketh vengeance?
 6 (I speak as a man) God forbid: for then how shall God judge
 7 the world? For if the truth of God hath *more* abounded through
 my lie unto his glory; why yet am I also judged as a sinner?
 8 And not *rather*, (as we be slanderously reported, and as some
 affirm that we say,) Let us do evil, that good may come? whose
 damnation is just.
 9 What then? are we better *than they*? No, in no wise: for
 we have before proved both Jews and Gentiles, that *they* are
 10 all under sin; as it is written, There is none righteous, no, not
 11 one: there is none that understandeth, there is none that seeketh
 12 after God. They are all gone out of the way, they are together
 become unprofitable; there is none that doeth good, no, not one.
 13 Their throat *is* an open sepulchre; with their tongues they have
 14 used deceit; the poison of asps *is* under their lips: whose mouth
 15 is full of cursing and bitterness: their feet *are* swift to shed
 16, 17 blood: destruction and misery *are* in their ways: and the way
 18 of peace have they not known: there is no fear of God before
 19 their eyes. Now we know that what *things* soever the law saith,
 it saith to them who are under the law: that every mouth may
 be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified 20
in his sight : for by the law *is* the knowledge of sin.

But now the righteousness of God without the law is mani- 21
fested, being witnessed by the law and the prophets; even the 22
righteousness of God *which is* by faith of Jesus Christ unto all
and upon all them that believe : for there is no difference : for all 23
have sinned, and come short of the glory of God; being justified 24
freely by his grace through the redemption that is in Christ
Jesus : whom God hath set forth *to be* a propitiation through 25
faith in his blood, to declare his righteousness for the remission
of sins that are past, through the forbearance of God; to declare, 26
I say, at this time his righteousness : that he might be just,
and the justifier of him which believeth in Jesus. Where *is* 27
boasting then? It is excluded. By what law? of works?
Nay : but by the law of faith. Therefore we conclude that 28
a man is justified by faith without the deeds of the law. *Is* 29
he the God of the Jews only? *is he* not also of the Gentiles?
Yes, of the Gentiles also : seeing *it is* one God, which shall 30
justify the circumcision by faith, and uncircumcision through
faith. Do we then make void the law through faith? God 31
forbid : yea, we establish the law.

4 WHAT shall we say then that Abraham our father, as per-
taining to the flesh, hath found? For if Abraham were justified 2
by works, he hath whereof to glory; but not before God. For 3
what saith the scripture? Abraham believed God, and it was
counted unto him for righteousness. Now to him that worketh 4
is the reward not reckoned of grace, but of debt. But to him 5
that worketh not, but believeth on him that justifieth the
ungodly, his faith is counted for righteousness. Even as David 6
also describeth the blessedness of the man, unto whom God
imputeth righteousness without works, *saying*, Blessed *are they* 7
whose iniquities are forgiven, and whose sins are covered. Blessed 8
is the man to whom the Lord will not impute sin. *Cometh* this 9
blessedness then upon the circumcision *only*, or upon the uncir-
cumcision also? for we say that faith was reckoned to Abraham
for righteousness. How was it then reckoned? when he was in 10
circumcision, or in uncircumcision? Not in circumcision, but
in uncircumcision. And he received the sign of circumcision, a 11
seal of the righteousness of the faith which he had *yet* being
uncircumcised : that he might be the father of all them that
believe, though they be not circumcised; that righteousness
might be imputed unto them also : and the father of circumcision 12
to them who are not of the circumcision only, but who also walk
in the steps of *that* faith of our father Abraham, which he had
being *yet* uncircumcised. For the promise, that he should be 13
the heir of the world, *was* not to Abraham, or to his seed, through

14 the law, but through the righteousness of faith. For if they
which are of the law *be* heirs, faith is made void, and the promise
15 made of none effect: because the law worketh wrath: for
16 where no law is, *there is* no transgression. Therefore *it is* of
faith, that *it might be* by grace; to the end the promise might
be sure to all the seed; not to that only which is of the law,
but to that also which is of the faith of Abraham; who is the
17 father of us all, (as it is written, I have made thee a father of
many nations,) before *him* whom he believed, *even* God, who
quickeneth the dead, and calleth those *things* which be not as
18 though they were. Who against hope believed in hope, that he
might become the father of many nations; according to that
19 which was spoken, So shall thy seed be. And being not weak
in faith, he considered not his own body now dead, when he was
about an hundred years old, neither *yet* the deadness of Sara's
20 womb: he staggered not at the promise of God through unbelief;
21 but was strong in faith, giving glory to God; and being fully
persuaded that, what he had promised, he was able also to
22 perform. And therefore it was imputed to him for righteousness.
23 Now it was not written for his sake alone, that it was imputed
24 to him; but for us also, to whom it shall be imputed, if we
believe on him that raised up Jesus our Lord from the dead;
25 who was delivered for our offences, and was raised *again* for our
justification.

5 THEREFORE being justified by faith, we have peace with
2 God through our Lord Jesus Christ: by whom also we have
access by faith into this grace wherein we stand, and rejoice in
3 hope of the glory of God. And not only *so*, but we glory in tribu-
4 lations also: knowing that tribulation worketh patience; and
5 patience, experience; and experience, hope: and hope maketh
not ashamed; because the love of God is shed abroad in our
6 hearts by the Holy Ghost which is given unto us. For when
we were yet without strength, in due time Christ died for the
7 ungodly. For scarcely for a righteous *man* will one die: yet
8 peradventure for a good *man* some would even dare to die. But
God commendeth his love toward us, in that, while we were yet
9 sinners, Christ died for us. Much more then, being now justified
10 by his blood, we shall be saved from wrath through him. For
if, when we were enemies, we were reconciled to God by the
death of his Son, much more, being reconciled, we shall be saved
11 by his life. And not only *so*, but we also joy in God through
our Lord Jesus Christ, by whom we have now received the
atonement.

12 Wherefore, as by one man sin entered into the world, and
death by sin; and so death passed upon all men, for that all
13 have sinned: for until the law sin was in the world: but sin is

not imputed when there is no law. Nevertheless death reigned 14
from Adam to Moses, even over them that had not sinned after
the similitude of Adam's transgression, who is the figure of *him*
that was to come. But not as the offence, so also is the free 15
gift. For if through the offence of one many be dead, much
more the grace of God, and the gift by grace, which is by one
man, Jesus Christ, hath abounded unto many. And not as *it* 16
was by one that sinned, *so is* the gift: for the judgment *was*
by one to condemnation, but the free gift is of many offences
unto justification. For if by one man's offence death reigned 17
by one; much more they which receive abundance of grace
and of the gift of righteousness shall reign in life by one, Jesus
Christ. Therefore as by the offence of one *judgment came* upon 18
all men to condemnation; even so by the righteousness of one
the free gift came upon all men unto justification of life. For 19
as by one man's disobedience many were made sinners, so by
the obedience of one shall many be made righteous. Moreover 20
the law entered, that the offence might abound. But where sin
abounded, grace did much more abound: that as sin hath 21
reigned unto death, even so might grace reign through righteousness
unto eternal life by Jesus Christ our Lord.

6 WHAT shall we say then? Shall we continue in sin, that
grace may abound? God forbid. How shall we, that are dead 2
to sin, live any longer therein? Know ye not, that so many of 3
us as were baptized into Jesus Christ were baptized into his
death? Therefore we are buried with him by baptism into 4
death: that like as Christ was raised up from the dead by the
glory of the Father, *even so* we also should walk in newness of 5
life. For if we have been planted together in the likeness of
his death, we shall be also *in the likeness* of *his* resurrection:
knowing this, that our old man is crucified with *him*, that the 6
body of sin might be destroyed, that henceforth we should not
serve sin. For he that is dead is freed from sin. Now if we 7, 8
be dead with Christ, we believe that we shall also live with
him: knowing that Christ being raised from the dead dieth 9
no more; death hath no more dominion over him. For in that 10
he died, he died unto sin once: but in that he liveth, he liveth
unto God. Likewise reckon ye also yourselves to be dead indeed 11
unto sin, but alive unto God through Jesus Christ our Lord.
Let not sin therefore reign in your mortal body, that *ye* should 12
obey it in the lusts thereof. Neither yield ye your members as 13
instruments of unrighteousness unto sin: but yield yourselves
unto God, as *those that are* alive from the dead, and your members
as instruments of righteousness unto God. For sin shall not 14
have dominion over you: for ye are not under the law, but
under grace.

15 What then? shall we sin, because we are not under the law,
16 but under grace? God forbid. Know ye not, that to whom
ye yield yourselves servants to obey, *his* servants ye are to
whom ye obey; whether of sin unto death, or of obedience unto
17 righteousness? But God be thanked, that ye were the servants
of sin, but ye have obeyed from the heart *that* form of doctrine
18 which was delivered you. Being then made free from sin, ye
19 became the servants of righteousness. I speak after the manner
of men because of the infirmity of your flesh: for as ye have
yielded your members servants to uncleanness and to iniquity
unto iniquity; *even* so now yield your members servants to
20 righteousness unto holiness. For when ye were the servants of
21 sin, ye were free from righteousness. What fruit had ye then
in those things whereof ye are now ashamed? for the end of those
22 *things* is death. But now being made free from sin, and become
servants to God, ye have your fruit unto holiness, and the end
23 everlasting life. For the wages of sin *is* death; but the gift of
God *is* eternal life through Jesus Christ our Lord.

7 KNOW ye not, brethren, (for I speak to them that know
the law,) how that the law hath dominion over a man, as long
2 as he liveth? For the woman which hath a husband is bound
by the law to *her* husband so long as he liveth; but if the husband
3 be dead, she is loosed from the law of the husband. So then
if, while *her* husband liveth, she be married to another man, she
shall be called an adulteress: but if *her* husband be dead, she is
free from *that* law; so that she is no adulteress, though she be
4 married to another man. Wherefore, my brethren, ye also are
become dead to the law by the body of Christ; that ye should
be married to another, *even* to him who is raised from the dead,
5 that we should bring forth fruit unto God. For when we were
in the flesh, the motions of sins, which were by the law, did work
6 in our members to bring forth fruit unto death. But now we
are delivered from the law, *that* being dead wherein we were
held; that we should serve in newness of spirit, and not *in* the
oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay,
I had not known sin, but by the law: for I had not known lust,
8 except the law had said, Thou shalt not covet. But sin, taking
occasion by the commandment, wrought in me all *manner of*
9 concupiscence. For without the law sin *was* dead. For I was
alive without the law once: but when the commandment came,
10 sin revived, and I died. And the commandment, which was
11 *ordained* to life, I found *to be* unto death. For sin, taking occasion
12 by the commandment, deceived me, and by it slew *me*. Where-
fore the law *is* holy, and the commandment holy, and just, and
13 good. Was then that which is good made death unto me?

God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual : but I am carnal, sold 14 under sin. For *that* which I do I allow not : for what I would, 15 that do I not; but what I hate, that do I. If then I do that 16 which I would not, I consent unto the law that *it is* good. Now 17 then it is no more I that do it, but sin that dwelleth in me. For 18 I know that in me (that is, in my flesh,) dwelleth no good *thing* : for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not : but 19 the evil which I would not, that I do. Now if I do that I would 20 not, it is no more I that do it, but sin that dwelleth in me. I 21 find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : 22 but I see another law in my members, warring against the law 23 of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who 24 shall deliver me from the body of this death ? I thank God 25 through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

8 *THERE* is therefore now no condemnation to them *which* are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made 2 me free from the law of sin and death. For what the law could 3 not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled 4 in us, who walk not after the flesh, but after the Spirit. For 5 they that are after the flesh do mind the *things* of the flesh ; but they *that are* after the Spirit the *things* of the Spirit. For to be 6 carnally minded *is* death ; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God : 7 for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye 8, 9 are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any *man* have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* 10 dead because of sin ; but the Spirit *is* life because of righteousness. But if the Spirit of him that raised up Jesus from the 11 dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live 12 after the flesh. For if ye live after the flesh, ye shall die : but 13 if ye through the Spirit do mortify the deeds of the body, ye shall

14 live. For as many as are led by the Spirit of God, they are the
15 sons of God. For ye have not received the spirit of bondage
again to fear; but ye have received the Spirit of adoption, whereby
16 we cry, Abba, Father. The Spirit itself beareth witness with
17 our spirit, that we are the children of God: and if children,
then heirs; heirs of God, and joint-heirs with Christ; if so be
that we suffer with *him*, that we may be also glorified together.
18 For I reckon that the sufferings of *this* present time are not
worthy to be compared with the glory which shall be revealed
19 in us. For the earnest expectation of the creature waiteth for
20 the manifestation of the sons of God. For the creature was
made subject to vanity, not willingly, but by reason of him who
21 hath subjected *the same*, in hope, because the creature itself also
shall be delivered from the bondage of corruption into the glorious
22 liberty of the children of God. For we know that the whole
creation groaneth and travaileth in pain together until now.
23 And not only *they*, but ourselves also, which have the firstfruits
of the Spirit, even we ourselves groan within ourselves, waiting
24 for the adoption, *to wit*, the redemption of our body. For we
are saved by hope: but hope that is seen is not hope: for what
25 a man seeth, why doth he yet hope for? But if we hope for
26 that we see not, *then* do we with patience wait for *it*. Likewise
the Spirit also helpeth our infirmities: for we know not what
we should pray for as we ought: but the Spirit itself maketh
intercession for us with groanings which cannot be uttered.
27 And he that searcheth the hearts knoweth what *is* the mind of
the Spirit, because he maketh intercession for the saints according
28 to *the will of God*. And we know that all *things* work together
for good to them that love God, to them who are *the* called
29 according to *his* purpose. For whom he did foreknow, he also
did predestinate *to be* conformed to the image of his Son, that he
30 might be the firstborn amongst many brethren. Moreover whom
he did predestinate, them he also called: and whom he called,
them he also justified: and whom he justified, them he also
31 glorified. What shall we then say to these *things*? If God *be*
32 for us, who *can be* against us? He that spared not his own Son,
but delivered him up for us all, how shall he not with him also
33 freely give us all *things*? Who shall lay any thing to the charge
34 of God's elect? *It is* God that justifieth: who *is* he that condemneth?
It is Christ that died, yea, rather, that is risen
again, who is even at the right hand of God, who also maketh
35 intercession for us. Who shall separate us from the love of
Christ? *shall* tribulation, or distress, or persecution, or famine,
36 or nakedness, or peril, or sword? As it is written, For thy sake
we are killed all the day long; we are accounted as sheep for
37 the slaughter. Nay, in all these *things* we are more than con-
38 querors through him that loved us. For I am persuaded, that

neither death, nor life, nor angels, nor principalities, nor powers, nor *things* present, nor *things* to come, nor height, nor depth, 39 nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9 I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh : who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel : neither, because they are the seed of Abraham, *are they* all children : but, In Isaac shall thy seed be called. That is, *They which are* the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sara shall have a son. And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ; (for *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. 12, 13

What shall we say then ? *Is there* unrighteousness with God ? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same *purpose* have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault ? For who hath resisted his will ? Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed *it*, Why hast thou made me thus ? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? What if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction : and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but 24

25 also of the Gentiles? As he saith also in Osee, I will call *them*
 my people, which were not my people; and her beloved, which
 26 was not beloved. And it shall come to pass, *that* in the place
 where it was said unto them, *Ye are not my people*; there shall
 27 they be called the children of the living God. Esaias also crieth
 concerning Israel, Though the number of the children of Israel
 28 be as the sand of the sea, a remnant shall be saved: for he
 will finish the work, and cut *it* short in righteousness: because
 29 a short work will the Lord make upon the earth. And as Esaias
 said before, Except the Lord of Sabaoth had left us a seed, we
 30 had been as Sodoma, and been made like unto Gomorrha. What
 shall we say then? That the Gentiles, which followed not *after*
 righteousness, have attained to righteousness, even the right-
 31 eousness which is of faith. But Israel, which followed *after* the
 law of righteousness, hath not attained to the law of righteousness.
 32 Wherefore? Because *they sought it* not by faith, but as *it were*
 by the works of the law. For they stumbled at *that* stumbling-
 33 stone; as it is written, Behold, I lay in Sion a stumblingstone
 and rock of offence: and whosoever believeth on him shall not
 be ashamed.

10 BRETHREN, my heart's desire and prayer to God for
 2 Israel is, that *they* might be saved. For I bear them record
 that they have a zeal of God, but not according to knowledge.
 3 For they being ignorant of God's righteousness, and going about
 to establish their own righteousness, have not submitted them-
 4 selves unto the righteousness of God. For Christ *is* the end
 5 of the law for righteousness to every one that believeth. For
 Moses describeth the righteousness which is of the law, That
 6 the man which doeth those *things* shall live by them. But the
 righteousness which is of faith speaketh on this wise, Say not
 in thine heart, Who shall ascend into heaven? (that is, to bring
 7 Christ down *from above* :) or, Who shall descend into the deep?
 8 (that is, to bring up Christ again from the dead.) But what
 saith it? The word is nigh thee, *even* in thy mouth, and in thy
 9 heart: that is, the word of faith, which we preach; that if thou
 shalt confess with thy mouth the Lord Jesus, and shalt believe
 in thine heart that God hath raised him from the dead, thou
 10 shalt be saved. For with the heart *man* believeth unto right-
 eousness; and with the mouth confession is made unto salvation.
 11 For the scripture saith, Whosoever believeth on him shall not be
 12 ashamed. For there is no difference between the Jew and the
 Greek: for the same Lord over all *is* rich unto all that call upon
 13 him. For whosoever shall call upon the name of the Lord shall
 14 be saved. How then shall they call on *him* in whom they have
 not believed? and how shall they believe *in him* of whom they
 have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, 15
 How beautiful *are* the feet of them that preach the gospel of peace,
 and bring glad tidings of good *things*! But they have not all 16
 obeyed the gospel. For Esaias saith, Lord, who hath believed
 our report? So then faith *cometh* by hearing, and hearing by 17
 the word of God. But I say, Have they not heard? Yes 18
 verily, their sound went into all the earth, and their words unto
 the ends of the world. But I say, Did not Israel know? First 19
 Moses saith, I will provoke you to jealousy by *them that are* no
 people, *and* by a foolish nation I will anger you. But Esaias 20
 is very bold, and saith, I was found of them that sought me not;
 I was made manifest unto them that asked not after me. But 21
 to Israel he saith; All day long have I stretched forth my hands
 unto a disobedient and gainsaying people.

11 I SAY then, Hath God cast away his people? God forbid.
 For I also am an Israelite, of the seed of Abraham, *of* the tribe
 of Benjamin. God hath not cast away his people which he 2
 foreknew. Wot ye not what the scripture saith of Elias? how
 he maketh intercession to God against Israel, saying, Lord, 3
 they have killed thy prophets, and digged down thine altars;
 and I am left alone, and they seek my life. But what saith 4
 the answer of God unto him? I have reserved to myself seven
 thousand men, who have not bowed the knee to *the image of*
 Baal. *Even* so then at *this* present time also there is a remnant 5
 according to the election of grace. And if by grace, *then is it* 6
 no more of works: otherwise grace is no more grace. But if
it be of works, *then is it* no more grace: otherwise work is no
 more work. What then? Israel hath not obtained that which 7
 he seeketh for; but the election hath obtained *it*, and the rest
 were blinded, (according as it is written, God hath given them 8
 the spirit of slumber, eyes that *they* should not see, and ears
 that *they* should not hear;) unto this day. And David saith, 9
 Let their table be made a snare, and a trap, and a stumblingblock,
 and a recompence unto them: let their eyes be darkened, that 10
they may not see, and bow down their back alway.

I say then, Have they stumbled that they should fall? God 11
 forbid: but *rather* through their fall salvation *is come* unto the
 Gentiles, for to provoke them to jealousy. Now if the fall of 12
 them *be* the riches of the world, and the diminishing of them
 the riches of the Gentiles; how much more their fulness? For 13
 I speak to you Gentiles, inasmuch as I am the apostle of the
 Gentiles, I magnify mine office: if by any means I may provoke 14
 to emulation *them which are* my flesh, and might save some of
 them. For if the casting away of them *be* the reconciling of the 15
 world, what *shall* the receiving *of them be*, but life from the
 dead? For if the firstfruit *be* holy, the lump *is also holy*: and 16

- 17 if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in amongst them, and with *them* partakest of the root and fatness of the olive tree; boast not against the branches :
 18 but if thou boast, thou bearest not the root, but the root thee.
 19 Thou wilt say then, The branches were broken off, that I might
 20 be grafted in. Well; because of unbelief they were broken off,
 21 and thou standest by faith. Be not high-minded, but fear : for
 if God spared not the natural branches, *take heed* lest he also
 22 spare not thee. Behold therefore the goodness and severity of
 God : on them which fell, severity; but toward thee, goodness,
 if thou continue in *his* goodness : otherwise thou also shalt be
 23 cut off. And they also, if they abide not still in unbelief, shall
 24 be grafted in : for God is able to graft them in again. For
 if thou wert cut out of the olive tree which is wild by nature,
 and wert grafted contrary to nature into a good olive tree : how
 much more shall these, which be the natural *branches*, be grafted
 into their own olive tree ?
- 25 For I would not, brethren, that ye should be ignorant of this
 mystery, lest ye should be wise in your own conceits; that
 blindness in part is happened to Israel, until the fulness of the
 26 Gentiles be come in. And so all Israel shall be saved : as it is
 written, There shall come out of Sion the Deliverer, and shall
 27 turn away ungodliness from Jacob : for this *is* my covenant
 28 unto them, when I shall take away their sins. As concerning
 the gospel, *they are* enemies for your sakes : but as touching
 29 the election, *they are* beloved for the fathers' sakes. For the
 30 gifts and calling of God *are* without repentance. For as ye
 in times past have not believed God, yet have now obtained
 31 mercy through their unbelief : *even* so have these also now not
 believed, that through your mercy they also may obtain mercy.
 32 For God hath concluded *them* all in unbelief, that he might have
 mercy upon all.
- 33 O the depth of the riches both of the wisdom and knowledge
 of God ! how unsearchable *are* his judgments, and his ways
 34 past finding out ! For who hath known the mind of the Lord ?
 35 or who hath been his counsellor ? Or who hath first given to
 36 him, and it shall be recompensed unto him *again* ? For of him,
 and through him, and to him, *are* all *things* : to whom *be* glory
 for ever. Amen.

12 I BESEECH you therefore, brethren, by the mercies of
 God, that *ye* present your bodies a living sacrifice, holy, accept-
 2 able unto God, *which is* your reasonable service. And be not
 conformed to this world : but be ye transformed by the renew-
 ing of your mind, that ye may prove what *is that* good, and
 3 acceptable, and perfect, will of God. For I say, through the

grace given unto me, to every *man* that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, 4 and all members have not the same office: so we, being many, 5 are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given 6 to us, whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait* on our ministering; or he 7 that teacheth, on teaching; or he that exhorteth, on exhorta- 8 tion: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; 9 cleave to that which is good. Be kindly affectioned one to another 10 with brotherly love; in honour preferring one another; not 11 slothful in business; fervent in spirit; serving the Lord; rejoicing 12 in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. 13 Bless them which persecute you: bless, and curse not. Rejoice 14, 15 with them that do rejoice, and weep with them that weep. Be 16 of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things 17 honest in the sight of all men. If it be possible, as much as 18 lieth in you, live peaceably with all men. Dearly beloved, avenge 19 not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if 20 thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not 21 overcome of evil, but overcome evil with good.

13 LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the 2 ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the 3 evil. Wilt thou then not be afraid of the power? do *that which is good*, and thou shalt have praise of the same: for he is the 4 minister of God to thee for good. But if thou do *that which is evil*, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for 5 wrath, but also for conscience sake. For this cause pay you 6 tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all *their* dues: tribute 7 to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to 8

love one another : for he that loveth another hath fulfilled the
 9 law. For *this*, Thou shalt not commit adultery, Thou shalt
 not kill, Thou shalt not steal, Thou shalt not bear false witness,
 Thou shalt not covet; and if *there be* any other commandment,
 it is briefly comprehended in this saying, namely, Thou shalt
 10 love thy neighbour as thyself. Love worketh no ill to *his* neigh-
 bour : therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake
 out of sleep : for now *is* our salvation nearer than when we
 12 believed. The night is far spent, the day is at hand : let us
 therefore cast off the works of darkness, and let us put on the
 13 armour of light. Let us walk honestly, as in the day; not in
 rioting and drunkenness, not in chambering and wantonness,
 14 not in strife and envying. But put ye on the Lord Jesus Christ,
 and make not provision for the flesh, to fulfil the lusts *thereof*.

14 HIM that is weak in the faith receive you, *but* not to doubtful
 2 disputations. For one believeth that *he* may eat all *things* :
 3 another, who is weak, eateth herbs. Let not him that eateth
 despise him that eateth not; and let not him which eateth not
 4 judge him that eateth : for God hath received him. Who art
 thou that judgest another *man's* servant? to his own master he
 standeth or falleth. Yea, he shall be holden up : for God is
 5 able to make him stand. One man esteemeth one day above
 another : another esteemeth every day *alike*. Let every man be
 6 fully persuaded in his own mind. He that regardeth the day,
 regardeth *it* unto the Lord; and he that regardeth not the day,
 to the Lord he doth not regard *it*. He that eateth, eateth to the
 Lord, for he giveth God thanks; and he that eateth not, to the
 7 Lord he eateth not, and giveth God thanks. For none of us
 8 liveth to himself, and no *man* dieth to himself. For whether
 we live, we live unto the Lord; and whether we die, we die unto
 the Lord : whether we live therefore, or die, we are the Lord's.
 9 For to this end Christ both died, and rose, and revived, that he
 might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set
 at nought thy brother? for we shall all stand before the judgment
 11 seat of Christ. For it is written, *As* I live, saith the Lord, every
 knee shall bow to me, and every tongue shall confess to God.
 12 So then every one of us shall give account of himself to God.
 13 Let us not therefore judge one another any more : but judge this
 rather, that no *man* put a stumblingblock or an occasion to fall
 14 in *his* brother's way. I know, and am persuaded by the Lord
 Jesus, that *there is* nothing unclean of itself : but to him that
 15 esteemeth any *thing* to be unclean, to him *it is* unclean. But if
 thy brother be grieved with *thy* meat, now walkest thou not
 charitably. Destroy not him with thy meat, for whom Christ died.

Let not then your good be evil spoken of : for the kingdom 16, 17
of God is not meat and drink ; but righteousness, and peace,
and joy in the Holy Ghost. For he that in these *things* serveth 18
Christ is acceptable to God, and approved of men. Let us there- 19
fore follow *after* the *things* which make for peace, and *things*
wherewith one may edify another. For meat destroy not the 20
work of God. All *things* indeed *are* pure ; but *it is* evil for *that*
man who eateth with offence. *It is* good neither to eat flesh, 21
nor to drink wine, nor *any thing* whereby thy brother stumbleth,
or is offended, or is *made* weak. Hast thou faith ? have *it* to 22
thyself before God. Happy *is* he that condemneth not himself
in *that thing* which he alloweth. And he that doubteth is damned 23
if he eat, because *he eateth* not of faith : for whatsoever *is* not of
faith is sin.

15 WE then that are strong ought to bear the infirmities of the
weak, and not to please ourselves. Let every one of us please *his* 2
neighbour for *his* good to edification. For even Christ pleased 3
not himself ; but, as it is written, The reproaches of them that
reproached thee fell on me. For whatsoever *things* were written 4
aforetime were written for our learning, that we through patience
and comfort of the scriptures might have hope. Now the God 5
of patience and consolation grant you to be likeminded one to-
wards another according to Christ Jesus : that ye may with one 6
mind *and* one mouth glorify God, even the Father of our Lord
Jesus Christ. Wherefore receive ye one another, as Christ also 7
received us, to the glory of God. Now I say that Jesus Christ 8
was a minister of the circumcision for the truth of God, to con-
firm the promises made unto the fathers : and that the Gentiles 9
might glorify God for *his* mercy ; as it is written, For this cause
I will confess to thee among the Gentiles, and sing unto thy
name. And again *he* saith, Rejoice, *ye* Gentiles, with his people. 10
And again, Praise the Lord, all ye Gentiles ; and laud him, all 11
ye people. And again Esaias saith, There shall be a root of Jesse, 12
and he that *shall* rise to reign over the Gentiles ; in him shall
the Gentiles trust. Now the God of hope fill you with all joy 13
and peace in believing, that ye may abound in hope, through
the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that 14
ye also are full of goodness, filled with all knowledge, able also
to admonish one another. Nevertheless, brethren, I have written 15
the more boldly unto you in some sort, as putting you in mind,
because of the grace that is given to me of God, that I should 16
be the minister of Jesus Christ to the Gentiles, ministering the
gospel of God, that the offering up of the Gentiles might be
acceptable, being sanctified by the Holy Ghost. I have therefore 17
whereof *I* may glory through Jesus Christ *in those things* which

18 pertain to God. For I will not dare to speak of any of *those things*
 which Christ hath not wrought by me, to make the Gentiles
 19 obedient, by word and deed, through mighty signs and wonders,
 by the power of the Spirit of God; so that from Jerusalem, and
 round about unto Illyricum, I have fully preached the gospel of
 20 Christ. Yea, so have I strived to preach the gospel, not where
 Christ was named, lest I should build upon another *man's* founda-
 21 tion: but as it is written, To whom he was not spoken of, they
 22 shall see: and they that have not heard shall understand. For
 which cause also I have been much hindered from coming to
 23 you. But now having no more place in these parts, and having
 24 a great desire these many years to come unto you; whensoever
 I take my journey into Spain, I will come to you: for I trust to
 see you in my journey, and to be brought on my way thitherward
 25 by you, if first I be somewhat filled with your *company*. But
 26 now I go unto Jerusalem to minister unto the saints. For it
 hath pleased *them of* Macedonia and Achaia to make a certain
 27 contribution for the poor saints which are at Jerusalem. It
 hath pleased them verily; and their debtors they are. For if
 the Gentiles have been made partakers of their spiritual *things*,
 28 their duty is also to minister unto them in carnal *things*. When
 therefore I have performed this, and have sealed to them this
 29 fruit, I will come by you into Spain. And I am sure that, when
 I come unto you, I shall come in the fulness of the blessing of
 30 the gospel of Christ. Now I beseech you, brethren, for the Lord
 Jesus Christ's sake, and for the love of the Spirit, that *ye* strive
 31 together with me in *your* prayers to God for me; that I may be
 delivered from them that do not believe in Judea; and that my
 service which I have for Jerusalem may be accepted of the
 32 saints; that I may come unto you with joy by the will of God,
 33 and may with you be refreshed. Now the God of peace *be* with
 you all. Amen.

¹[16 I COMMEND unto you Phebe our sister, which is a servant
 2 of the church which is at Cenchrea: that *ye* receive her in the
 Lord, as becometh saints, and *that* ye assist her in whatsoever
 3 business she hath need of you: for she hath been a succourer
 of many, and of myself *also*. Greet Priscilla and Aquila my
 4 helpers in Christ Jesus: who have for my life laid down their
 own necks: unto whom not only I give thanks, but also all the
 5 churches of the Gentiles. Likewise *greet* the church that is in
 their house. Salute my wellbeloved Epenetus, who is the first-
 6 fruits of Achaia unto Christ. Greet Mary, who bestowed much
 7 labour on us. Salute Andronicus and Junia, my kinsmen, and
 my fellowprisoners, who are of note among the apostles, who

¹ Perhaps this chapter belongs to another Epistle. See Intro. Romans, p. 53.

also were in Christ before me. Greet Amplias my beloved in 8
the Lord. Salute Urban our helper in Christ, and Stachys my 9
beloved. Salute Apelles approved in Christ. Salute them which 10
are of Aristobulus' *household*. Salute Herodion my kinsman. 11
Greet them that be of the *household* of Narcissus, which are in
the Lord. Salute Tryphena and Tryphosa, who labour in the 12
Lord. Salute the beloved Persis, which laboured much in the
Lord. Salute Rufus chosen in the Lord, and his mother and 13
mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, 14
and the brethren which are with them. Salute Philologus, and 15
Julia, Nereus, and his sister, and Olympas, and all the saints
which are with them. Salute one another with a holy kiss. The 16
churches of Christ salute you.

Now I beseech you, brethren, mark them which cause divisions 17
and offences contrary to the doctrine which ye have learned;
and avoid them. For *they that are* such serve not our Lord Jesus 18
Christ, but their own belly; and by good words and fair speeches
deceive the hearts of the simple. For your obedience is come 19
abroad unto all *men*. I am glad therefore on your behalf: but
yet I would have you wise unto *that which is* good, and simple
concerning evil. And the God of peace shall bruise Satan under 20
your feet shortly. The grace of our Lord Jesus Christ *be* with
you. Amen.

Timotheus my workfellow, and Lucius, and Jason, and Sosi- 21
pater, my kinsmen, salute you. I Tertius, who wrote *this* epistle, 22
salute you in the Lord. Gaius mine host, and of the whole church, 23
saluteth you. Erastus the chamberlain of the city saluteth you,
and Quartus a brother. The grace of our Lord Jesus Christ *be* 24
with you all. Amen.

Now to him that is of power to stablish you according to my 25
gospel, and the preaching of Jesus Christ, according to the
revelation of the mystery, which was kept secret since the world
began, but now is made manifest, and by the scriptures of the 26
prophets, according to the commandment of the everlasting God,
made known to all nations for the obedience of faith: to God 27
only wise, *be* glory through Jesus Christ for ever. Amen.]

HEBREWS

Hebrews.—*Shares with Romans the right to be styled "the first treatise of Christian theology."*

Who was the author? Not Paul, though belonging to his entourage.

Suggested authors.—*Clement of Rome.*

Luke.

Barnabas.

Apollos (most likely).

Prisca and Aquila (not improbable).

To whom was it written?

To a Christian community originally Jews, who were evidently falling back on Jewish ritual observance and misunderstanding the rôle of Christ as High Priest. (N.B. This is the first emergence of the conception of Priesthood.)

Perhaps written A.D. 61-62 from some Italian port, e. g. Brundisium ("they of Italy salute you"), to a community in Alexandria, or Rome, or most likely Ephesus.

Plan.—*Relation of Judaism to Christianity is as shadow to reality. Christ's gospel is the final form of religion.*

(i) *The supremacy of Christ's person as compared with (a) angels, (b) Moses (i. 5-iii. 6).*

(ii) *The corresponding efficacy of Christ's High Priesthood (iv. 14-ix.). His sacrifice is definitive in its effects and supersedes all others (x. 1-18).*

(iii) *Duty to appropriate the benefits of Christ High Priesthood by steadfast faith (x. 19-xii.).*

1 GOD, who at sundry times and in divers manners spake
2 in time past unto the fathers by the prophets, hath in these last
3 days spoken unto us by *his* Son, whom he hath appointed heir
4 of all *things*, by whom also he made the worlds; who being the
5 brightness of *his* glory, and the express image of his person,
6 and upholding all *things* by the word of his power, when he had
7 by himself purged our sins, sat down on the right hand of the
8 Majesty on high; being made so much better than the angels,
9 as he hath by inheritance obtained a more excellent name than
10 they. For unto which of the angels said he at any time, Thou
11 art my Son, this day have I begotten thee? And again, I will
12 be to him a Father, and he shall be to me a Son? And again,
13 when he bringeth in the firstbegotten into the world, he saith,
14 And let all the angels of God worship him. And of the angels
15 he saith, Who maketh his angels spirits, and his ministers a
16 flame of fire. But unto the Son *he saith*, Thy throne, O God,
17 is for ever and ever: a sceptre of righteousness is the sceptre
18 of thy kingdom. Thou hast loved righteousness, and hated
19 iniquity; therefore God, *even* thy God, hath anointed thee
20 *with* the oil of gladness above thy fellows. And, Thou, Lord,

in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; 11 but thou remainest; and they all shall wax old as *doth* a garment; and as a vesture shalt thou fold them up, and they shall be 12 changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right 13 hand, until I make thine enemies thy footstool? Are they 14 not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2 THEREFORE we ought to give the more earnest heed to the *things* which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, 2 and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great 3 salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; God also 4 bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

For unto *the* angels hath he not put in subjection the world 5 to come, whereof we speak: but one in a certain place testified, 6 saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little 7 lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put 8 all *things* in subjection under his feet. For in that *he* put all in subjection under him, he left nothing *that* is not put under him. But now we see not yet all *things* put under him. But 9 we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every *man*. For 10 it became him, for whom *are* all *things*, and by whom *are* all *things*, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that 11 sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, saying, I will 12 declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust 13 in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers 14 of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear 15 of death were all their lifetime subject to bondage. For verily 16 he took not on *him* the nature of angels; but he took on *him* the seed of Abraham. Wherefore in all *things* it behoved him to 17

be made like unto *his* brethren, that he might be a merciful and faithful high priest *in things* pertaining to God, to make
 18 reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3 WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession,
 2 Christ Jesus; who was faithful to him that appointed him, as
 3 also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who
 4 hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all *things*
 5 is God. And Moses verily *was faithful* in all his house, as a servant, for a testimony of those *things* which were to be spoken
 6 after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the
 7 hope firm unto the end. Wherefore, as the Holy Ghost saith,
 8 To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
 9 when your fathers tempted me, proved me, and saw my works
 10 forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not
 11 known my ways. So I swear in my wrath, They shall not enter into my rest.
 12 Take heed, brethren, lest there be in any of you an evil heart
 13 of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you
 14 be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of *our* confidence
 15 stedfast unto the end; whilst it is said, To day if ye will hear his
 16 voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came
 17 out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses
 18 fell in the wilderness? And to whom swear he that *they* should not enter into his rest, but to them that believed not? So we
 19 see that they could not enter in because of unbelief.

4 LET us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of *it*.
 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed
 3 with faith in them that heard *it*. For we which have believed do enter into rest, as *he* said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished
 4 from the foundation of the world. For *he* spake in a certain

place of the seventh *day* on this wise, And God did rest the seventh day from all his works. And in this *place* again, If they shall enter into my rest. Seeing therefore it remaineth that some *must* enter therein, and they to whom it was first preached entered not in because of unbelief, again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, *then* would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour therefore to enter into that rest, lest any *man* fall after the same example of unbelief. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the hearts. Neither is there any creature *that* is not manifest in his sight: but all *things* are naked and opened unto the eyes of him with whom we have to do.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all *points* tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 5 For every high priest taken from among men is ordained for men *in things* pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no *man* taketh *this* honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that *he* feared; though he were a Son, *yet* learned he obedience by *the things* which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchisedec.

Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that *one* teach you again which

be the first principles of the oracles of God; and are become
 13 such as have need of milk, and not of strong meat. For every
 one that useth milk is unskilful in the word of righteousness:
 14 for he is a babe. But strong meat belongeth to *them that*
are of full age, *even* those who by reason of use have their
 senses exercised to discern both good and evil. 6 Therefore
 leaving the principles of the doctrine of Christ, let us go on
 unto perfection; not laying again the foundation of repentance
 2 from dead works, and of faith towards God, of the doctrine
 of baptisms, and of laying on of hands, and of resurrection of
 3 the dead, and of eternal judgment. And this will we do, if God
 4 permit. For *it is* impossible for those who were once enlightened,
 and have tasted of the heavenly gift, and were made partakers
 5 of the Holy Ghost, and have tasted the good word of God, and
 6 the powers of the world to come, if they shall fall away, to renew
them again unto repentance; seeing they crucify to themselves the
 7 Son of God afresh, and put *him* to an open shame. For the
 earth which drinketh *in* the rain that cometh oft upon it, and
 bringeth forth herbs meet for them by whom it is dressed,
 8 receiveth blessing from God: but that which beareth thorns and
 briers is rejected, and *is* nigh unto cursing; whose end *is* to
 be burned.
 9 But, beloved, we are persuaded better *things* of you, and *things*
 10 that accompany salvation, though we thus speak. For God *is*
 not unrighteous to forget your work and labour of love, which
 ye have shewed toward his name, in that ye have ministered
 11 to the saints, and do minister. And we desire that every one
 of you do shew the same diligence to the full assurance of hope
 12 unto the end: that ye be not slothful, but followers of them who
 13 through faith and patience inherit the promises. For when
 God made promise to Abraham, because he could swear by no
 14 greater, he sware by himself, saying, Surely blessing I will bless
 15 thee, and multiplying I will multiply thee. And so, after he
 16 had patiently endured, he obtained the promise. For men
 verily swear by the greater: and an oath for confirmation *is*
 17 to them an end of all strife. Wherein God, willing more abundantly
 to shew unto the heirs of promise the immutability of
 18 his counsel, confirmed *it* by an oath: that by two immutable
 things, in which *it was* impossible for God to lie, we might have
 a strong consolation, who have fled for refuge to lay hold upon
 19 the hope set before *us*: which *hope* we have as an anchor of the
 soul, both sure and stedfast, and which entereth into that within
 20 the vail; whither the forerunner is for us entered, *even* Jesus,
 made a high priest for ever after the order of Melchisedec.

7 FOR this Melchisedec, king of Salem, priest of the most
 high God, who met Abraham returning from the slaughter of

the kings, and blessed him; to whom also Abraham gave a tenth ²
part of all; first being by interpretation King of righteousness,
and after that also King of Salem, which is, King of peace;
without father, without mother, without descent, having neither ³
beginning of days, nor end of life; but made like unto the Son
of God; abideth a priest continually. Now consider how great ⁴
this *man was*, unto whom even the patriarch Abraham gave the
tenth of the spoils. And verily they that are of the sons of Levi, ⁵
who receive the office of the priesthood, have a commandment
to take tithes of the people according to the law, that is, of their
brethren, though they come out of the loins of Abraham: but ⁶
he whose descent is not counted from them received tithes of
Abraham, and blessed him that had the promises. And without ⁷
all contradiction the less is blessed of the better. And here ⁸
men that die receive tithes; but there he *receiveth them*, of whom
it is witnessed that he liveth. And as *I* may so say, Levi also, ⁹
who receiveth tithes, payed tithes in Abraham. For he was ¹⁰
yet in the loins of his father, when Melchisedec met him. If ¹¹
therefore perfection were by the Levitical priesthood, (for under
it the people received the law,) what further need *was there*
that another priest should rise after the order of Melchisedec,
and not be called after the order of Aaron? For the priesthood ¹²
being changed, there is made of necessity a change also of the
law. For he of whom these *things* are spoken pertaineth to ¹³
another tribe, of which no *man* gave attendance at the altar.
For *it is* evident that our Lord sprang out of Juda; of which ¹⁴
tribe Moses spake nothing concerning priesthood. And it is yet ¹⁵
far more evident: for that after the similitude of Melchisedec
there ariseth another priest, who is made, not after the law of ¹⁶
a carnal commandment, but after the power of an endless life.
For *he* testifieth, Thou *art* a priest for ever after the order of ¹⁷
Melchisedec. For there is verily a disannulling of the com- ¹⁸
mandment going before for the weakness and unprofitableness
thereof. For the law made nothing perfect, but the bringing ¹⁹
in of a better hope *did*; by the which we draw nigh unto God.
And inasmuch as not without an oath *he was made priest*: ²⁰
(for those priests were made without an oath; but this with an oath ²¹
by him that said unto him, The Lord sware and will not repent,
Thou *art* a priest for ever after the order of Melchisedec:) by so ²²
much was Jesus made a surety of a better testament. And ²³
they truly were many priests, because *they* were not suffered
to continue by reason of death: but this *man*, because he ²⁴
continueth ever, hath an unchangeable priesthood. Wherefore ²⁵
he is able also to save them to the uttermost that come unto
God by him, seeing he ever liveth to make intercession for
them.

For such an high priest became us, *who is* holy, harmless, un- 26

defiled, separate from sinners, and made higher than the heavens; who needeth not daily, as *those* high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

8 NOW of the *things* which we have spoken *this is* the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this *man* have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly *things*, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith *he*, *that* thou make all *things* according to the pattern shewed to thee in the mount. 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. 7 For if that first *covenant* had been faultless, *then* should no place have been sought for the second. For finding fault with them, *he* saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Juda: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. 10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and 13 their sins and their iniquities will I remember no more. In that *he* saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

9 THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the holiest

of all; which had the golden censer, and the ark of the covenant 4 overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing 5 the mercyseat; of which *we* cannot now speak particularly. Now when these *things* were thus ordained, the priests went 6 always into the first tabernacle, accomplishing the service of *God*. But into the second *went* the high priest alone once every 7 year, not without blood, which he offered for himself, and *for* the errors of the people: the Holy Ghost this signifying, that 8 the way into the holiest of *all* was not yet made manifest, while as the first tabernacle was yet standing: which *was* a figure 9 for the time *then* present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which *stood* only in meats and 10 drinks, and divers washings, and carnal ordinances, imposed on *them* until the time of reformation. But Christ being come 11 an high priest of good *things* to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by 12 his own blood he entered in once into the holy *place*, having obtained eternal redemption *for us*. For if the blood of bulls 13 and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall 14 the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

And for this cause he is the mediator of the new testament, 15 that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testa- 16 ment *is*, there must also of necessity be the death of the testator. For a testament *is* of force after *men* are dead: otherwise it is 17 of no strength at all whilst the testator liveth. Whereupon 18 neither the first *testament* was dedicated without blood. For 19 when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament 20 which God hath enjoined unto you. Moreover he sprinkled 21 with blood both the tabernacle, and all the vessels of the ministry. And almost all *things* are by the law purged with blood; and 22 without shedding of blood is no remission. *It was* therefore 23 necessary that the patterns of *things* in the heavens should be purified with these; but the heavenly *things* themselves with better sacrifices than these. For Christ is not entered into the 24 holy *places* made with hands, which *are* the figures of the true;

but into heaven itself, now to appear in the presence of God
25 for us: nor yet that he should offer himself often, as the high
priest entereth into the holy *place* every year with blood of
26 others; for then must he often have suffered since the foundation
of the world: but now once in the end of the world hath he
27 appeared to put away sin by the sacrifice of himself. And as
it is appointed unto men once to die, but after this the judgment:
28 so Christ was once offered to bear the sins of many; and unto
them that look for him shall he appear the second time without
sin unto salvation.

10 FOR the law having a shadow of good *things* to come,
and not the very image of the things, can never with those
sacrifices which they offered year by year continually make the
2 comers *thereunto* perfect. For then would they not have ceased
to be offered? because that the worshippers once purged should
3 have had no more conscience of sins. But in those *sacrifices*
4 *there is* a remembrance *again made* of sins every year. For
it is not possible that the blood of bulls and of goats should take
5 away sins. Wherefore when he cometh into the world, he saith,
Sacrifice and offering thou wouldest not, but a body hast thou
6 prepared me: in burnt offerings and *sacrifices* for sin thou hast
7 had no pleasure. Then said I, Lo, I come, (in the volume of the
8 book it is written of me,) to do thy will, O God. Above when he
said, Sacrifice and offering and burnt offerings and *offering* for
sin thou wouldest not, neither hadst pleasure *therein*: which are
9 offered by the law; then said he, Lo, I come to do thy will, O
God. He taketh away the first, that he may establish the second.
10 By the which will we are sanctified through the offering of the
11 body of Jesus Christ once for all. And every priest standeth
daily ministering and offering oftentimes the same sacrifices,
12 which can never take away sins: but this *man*, after he had
offered one sacrifice for sins for ever, sat down on the right hand
13 of God; from henceforth expecting till his enemies be made
14 his footstool. For by one offering he hath perfected for ever
15 them that are sanctified. *Whereof* the Holy Ghost also is a
16 witness to us: for after that *he* had said before, This is the
covenant that I will make with them after those days, saith the
Lord, I will put my laws into their hearts, and in their minds
17 will I write them; and their sins and iniquities will I remember
18 no more. Now where remission of these *is*, *there is* no more
offering for sin.
19 Having therefore, brethren, boldness to enter into the holiest
20 by the blood of Jesus, *by* a new and living way, which he hath
consecrated for us, through the vail, that is to say, his flesh;
21, 22 and *having* a high priest over the house of God; let us draw
near with a true heart in full assurance of faith, having *our*

hearts sprinkled from an evil conscience, and *our* bodies washed with pure water. Let us hold fast the profession of *our* hope 23 without wavering; (for he *is* faithful that promised;) and let 24 us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner 25 of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

For if we sin wilfully after that *we* have received the know- 26 ledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indigna- 27 tion, which shall devour the adversaries. He that despised 28 Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought 29 worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy *thing*, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, 30 I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful *thing* to fall into the hands of 31 the living God. But call to remembrance the former days, in 32 which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by 33 reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion 34 of *me* in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that *ye* have in heaven a better and an enduring substance. Cast not away therefore your confidence, 35 which hath great recompence of reward. For ye have need of 36 patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, *and* he that shall 37 come will come, and will not tarry. Now the just shall live by 38 faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of *them* who draw back unto perdition; 39 but of *them* that believe to the saving of the soul.

11 NOW faith is the substance of *things* hoped for, the evidence of things not seen. For by it the elders obtained a good report. 2 Through faith we understand that the worlds were framed by 3 the word of God, so that *things* which are seen were not made of *things* which do appear. By faith Abel offered unto God a 4 more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated 5 that *he* should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that *he* pleased God. But without faith *it is* impossible 6 to please *him*: for he that cometh to God must believe that he

is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of *things* not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the

8 righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing

9 whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and

10 Jacob, the heirs with *him* of the same promise: for he looked for a city which hath foundations, whose builder and maker

11 is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when *she* was past

12 age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many*

13 by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they

14 were strangers and pilgrims on the earth. For they that say

15 such *things* declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came

16 out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath

17 prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises

18 offered up *his* only begotten son, of whom it was said, That in

19 Isaac shall thy seed be called: accounting that God *was* able to raise *him* up, even from the dead; from whence also he re-

20 ceived him in a figure. By faith Isaac blessed Jacob and Esau

21 concerning *things* to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon

22 the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave command-

23 ment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's command-

24 ment. By faith Moses, when he was come to years, refused to

25 be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures

26 of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the

27 recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing *him*

28 *who is* invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should

touch them. By faith they passed through the Red sea as by 29
dry *land*: which the Egyptians assaying to do were drowned.
By faith the walls of Jericho fell down, after they were compassed 30
about seven days. By faith the harlot Rahab perished not with 31
them that believed not, when she had received the spies with
peace.

And what shall I more say? for the time would fail me to 32
tell of Gedeon, and of Barak, and of Samson, and of Jephthae;
of David also, and Samuel, and of the prophets: who through 33
faith subdued kingdoms, wrought righteousness, obtained
promises, stopped the mouths of lions, quenched the violence 34
of fire, escaped the edge of the sword, out of weakness were
made strong, waxed valiant in fight, turned to flight the armies
of the aliens. Women received their dead raised to life again: 35
and others were tortured, not accepting deliverance; that they
might obtain a better resurrection: and others had trial of 36
cruel mockings and scourgings, yea, moreover of bonds and im-
prisonment: they were stoned, they were sawn asunder, were 37
tempted, were slain with the sword: they wandered about in
sheepskins and goatskins; being destitute, afflicted, tormented;
(of whom the world was not worthy :) they wandered in deserts, 38
and in mountains, and in dens and caves of the earth. And 39
these all, having obtained a good report through faith, received
not the promise: God having provided some better *thing* for 40
us, that they without us should not be made perfect.

12 WHEREFORE seeing we also are compassed about with
so great a cloud of witnesses, let us lay aside every weight, and
the sin which doth so easily beset us, and let us run with patience 2
the race that is set before us, looking unto Jesus the author
and finisher of *our* faith; who for the joy that was set before
him endured the cross, despising the shame, and is set down at
the right hand of the throne of God. For consider him that 3
endured such contradiction of sinners against himself, lest ye
be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin. 4
And ye have forgotten the exhortation which speaketh unto you 5
as unto children, My son, despise not thou the chastening of the
Lord, nor faint when thou art rebuked of him: for whom the 6
Lord loveth he chasteneth, and scourgeth every son whom he
receiveth. If ye endure chastening, God dealeth with you as 7
with sons; for what son is *he* whom the father chasteneth not?
But if ye be without chastisement, whereof all are partakers, 8
then are ye bastards, and not sons. Furthermore we have 9
had fathers of our flesh which corrected us, and we gave *them*
reverence: shall we not much rather be in subjection unto the
Father of spirits, and live? For they verily for a few days 10

chastened *us* after their own pleasure; but he for *our* profit,
 11 that *we* might be partakers of his holiness. Now no chastening
 for the present seemeth to be joyous, but grievous: nevertheless
 12 afterward it yieldeth the peaceable fruit of righteousness
 unto them which are exercised thereby. Wherefore lift up
 13 the hands which hang down, and the feeble knees; and make
 straight paths for your feet, lest *that which is* lame be turned
 14 out of the way; but let it rather be healed. Follow peace with
 all *men*, and holiness, without which no *man* shall see the Lord:
 15 looking diligently lest any *man* fail of the grace of God; lest
 any root of bitterness springing up trouble *you*, and thereby
 16 many be defiled; lest there *be* any fornicator, or profane *person*,
 17 as Esau, who for one morsel of meat sold his birthright. For
 ye know how that afterward, when he would have inherited
 the blessing, he was rejected: for he found no place of repentance,
 though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched,
 and that burned with fire, nor unto blackness, and darkness,
 19 and tempest, and the sound of a trumpet, and the voice of words;
 which *voice* they that heard intreated that the word should not
 20 be spoken to them any more: (for they could not endure that
 which was commanded, And if *so much as* a beast touch the
 mountain, it shall be stoned, or thrust through with a dart:
 21 and so terrible was the sight, *that* Moses said, I exceedingly fear
 22 and quake;) but ye are come unto mount Sion, and unto the
 city of the living God, the heavenly Jerusalem, and to an in-
 23 numerable company of angels, to the general assembly, and
 church of the firstborn, which are written in heaven, and to
 God the Judge of all, and to the spirits of just *men* made perfect,
 24 and to Jesus the mediator of the new covenant, and to the blood
 of sprinkling, that speaketh better *things* than *that of* Abel.
 25 See *that* ye refuse not him that speaketh: for if they escaped
 not who refused him that spake on earth, much more *shall not*
 we *escape*, if we turn away from him that *speaketh* from heaven:
 26 whose voice then shook the earth: but now he hath promised,
 saying, Yet once *more* I shake not the earth only, but also heaven.
 27 And this *word*, Yet once *more*, signifieth the removing of those
things that are shaken, as of *things* that are made, that those
 28 *things* which cannot be shaken may remain. Wherefore we
 receiving a kingdom which cannot be moved, let us have grace,
 whereby we may serve God acceptably with reverence and godly
 29 fear: for our God *is* a consuming fire.

2 13 LET brotherly love continue. Be not forgetful to enter-
 tain strangers: for thereby some have entertained angels un-
 3 awares. Remember *them that are* in bonds, as bound with
them; and them which suffer adversity, as being yourselves

also in the body. Marriage is honourable in all, and the bed 4
undefiled : but whoremongers and adulterers God will judge.
Let your conversation be without covetousness ; and be content 5
with such *things* as ye have : for he hath said, I will never leave
thee, nor forsake thee. So that we may boldly say, The Lord 6
is my helper, and I will not fear what man shall do unto me.
Remember them which have the rule over you, who have spoken 7
unto you the word of God : whose faith follow, considering the
end of *their* conversation. Jesus Christ the same yesterday, 8
and to day, and for ever. Be not carried about with divers and 9
strange doctrines. For *it is* a good *thing* that the heart be
established with grace ; not with meats, which have not profited
them that have been occupied therein. We have an altar, 10
whereof they have no right to eat which serve the tabernacle.
For the bodies of those beasts, whose blood is brought into the 11
sanctuary by the high priest for sin, are burnt without the camp.
Wherefore Jesus also, that he might sanctify the people with 12
his own blood, suffered without the gate. Let us go forth there- 13
fore unto him without the camp, bearing his reproach. For 14
here have we no continuing city, but we seek one to come. By 15
him therefore let us offer the sacrifice of praise to God continually,
that is, the fruit of *our* lips giving thanks to his name. But to 16
do good and to communicate forget not : for with such sacrifices
God is well pleased. Obey them that have the rule over you, 17
and submit yourselves : for they watch for your souls, as they
that must give account, that they may do it with joy, and not
with grief : for that is unprofitable for you. Pray for us : for 18
we trust we have a good conscience, in all *things* willing to live
honestly. But I beseech *you* the rather to do this, that I may 19
be restored to you the sooner.

Now the God of peace, that brought again from the dead our 20
Lord Jesus, *that* great shepherd of the sheep, through the blood
of the everlasting covenant, make you perfect in every good 21
work to do his will, working in you *that which is* well pleasing
in his sight, through Jesus Christ ; to whom *be* glory for ever
and ever. Amen. And I beseech you, brethren, suffer the 22
word of exhortation : for I have written a letter unto you in
few *words*. Know ye that *our* brother Timothy is set at liberty ; 23
with whom, if he come shortly, I will see you. Salute all them 24
that have the rule over you, and all the saints. They of Italy
salute you. Grace *be* with you all. Amen. 25

EPISTLES OF THE CAPTIVITY

COLOSSIANS

Colossians.—*Colossæ owed its belief not to Paul but to Epaphras, a Colossian and a Gentile. Epaphras was in Rome A.D. 62–64 (or A.D. 56–58) when Paul was a prisoner.*

It would seem that the Church had been exposed to some temptations to supplement Paul's message with some higher wisdom. But whence this teaching came and what it amounted to is uncertain. It is concerned with the worship of angels and elementary spirits (ii. 8–23). It cannot be gnosticism as it existed in the second century, nor yet the teaching of the Essenes. It might be a Judaism of the Diaspora type, but also with some influence of Oriental mysticism.

Written from Rome, like Philippians and Ephesians.

There is a growing consensus of opinion that the Epistle is the work of Paul. Cf. Epistle to Philemon, which is admittedly genuine.

- 1 PAUL, an apostle of Jesus Christ by the will of God, and
 2 Timotheus our brother, to the saints and faithful brethren in
 Christ which are at Colosse : Grace be unto you, and peace, from
 God our Father and the Lord Jesus Christ.
- 3 We give thanks to God and the Father of our Lord Jesus
 4 Christ, praying always for you, since we heard of your faith in
 5 Christ Jesus, and of the love which ye have to all the saints, for
 the hope which is laid up for you in heaven, whereof ye heard
 6 before in the word of the truth of the gospel ; which is come unto
 you, as it is in all the world ; and bringeth forth fruit, as it doth
 also in you, since the day ye heard of it, and knew the grace of
 7 God in truth : as ye also learned of Epaphras our dear fellow-
 8 servant, who is for you a faithful minister of Christ ; who also
 declared unto us your love in the Spirit.
- 9 For this cause we also, since the day we heard it, do not cease
 to pray for you, and to desire that ye might be filled with the
 knowledge of his will in all wisdom and spiritual understanding ;
 10 that ye might walk worthy of the Lord unto all pleasing, being
 fruitful in every good work, and increasing in the knowledge
 11 of God ; strengthened with all might, according to his glorious
 power, unto all patience and longsuffering with joyfulness ;
 12 giving thanks unto the Father, which hath made us meet to be
 13 partakers of the inheritance of the saints in light : who hath
 delivered us from the power of darkness, and hath translated us
 14 into the kingdom of his dear Son : in whom we have redemption
 15 through his blood, even the forgiveness of sins : who is the image
 16 of the invisible God, the firstborn of every creature : for by him
 were all things created, that are in heaven, and that are in earth,

visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers : all *things* were created by him, and for him : and he is before all *things*, and by him all *things* 17 consist. And he is the head of the body, the church : who is 18 the beginning, the firstborn from the dead ; that in all *things* he might have the preeminence. For it pleased *the Father* that in 19 him should all fulness dwell ; and, having made peace through the 20 blood of his cross, by him to reconcile all *things* unto himself ; by him, *I say*, whether *they be things* in earth, or *things* in heaven.

And you, that were sometime alienated and enemies in *your* 21 mind by wicked works, yet now hath he reconciled in the body of 22 his flesh through death, to present you holy and unblameable and unproveable in his sight : if ye continue in the faith 23 grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven ; whereof I Paul am made a minister ; who now rejoice in my sufferings for you, and fill 24 up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church : whereof I am made a 25 minister, according to the dispensation of God which is given to me for you, to fulfil the word of God ; *even* the mystery which 26 hath been hid from ages and from generations, but now is made manifest to his saints : to whom God would make known what 27 *is* the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory : whom we preach, 28 warning every man, and teaching every man in all wisdom ; that we may present every man perfect in Christ Jesus : whereunto 29 I also labour, striving according to his working, which worketh in me mightily.

2 FOR I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh ; that their hearts might be comforted, being 2 knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God and of the Father, and of Christ ; in whom are hid all the treasures 3 of wisdom and knowledge. And this I say, lest any *man* should 4 beguile you with enticing words. For though I be absent in the 5 flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have 6 therefore received Christ Jesus the Lord, *so* walk ye in him : rooted and built up in him, and stablished in the faith, as ye have 7 been taught, abounding therein with thanksgiving.

Beware lest any *man* spoil you through philosophy and vain 8 deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the 9 Godhead bodily. And ye are complete in him, which is the head 10

11 of all principality and power : in whom also ye are circumcised
 with the circumcision made without hands, in putting off the
 12 body of the sins of the flesh, by the circumcision of Christ : buried
 with him in baptism, wherein also you are risen with *him* through
 the faith of the operation of God, who hath raised him from the
 13 dead. And you, being dead in *your* sins and the uncircumcision
 of your flesh, hath he quickened together with him, having for-
 14 given you all trespasses ; blotting out the handwriting of ordi-
 nances that was against us, which was contrary to us, and took
 15 it out of the way, nailing it to *his* cross ; and having spoiled
 principalities and powers, he made a shew of *them* openly,
 triumphing over them in it.

16 Let no *man* therefore judge you in meat, or in drink, or in
 respect of a holyday, or of the new moon, or of the sabbath days :
 17 which are a shadow of *things* to come ; but the body *is* of Christ.
 18 Let no *man* beguile you of your reward in a voluntary humility
 and worshipping of angels, intruding into *those things* which he
 19 hath not seen, vainly puffed up by his fleshly mind, and not holding
 the head, from which all the body by joints and bands having
 nourishment ministered, and knit together, increaseth *with* the
 20 increase of God. Wherefore if ye be dead with Christ from the
 rudiments of the world, why, as though living in the world, are
 21 ye subject to ordinances, (touch not ; taste not ; handle not ;
 22 which all are to perish with the using ;) after the commandments
 23 and doctrines of men ? which *things* have indeed a shew of wisdom
 in will worship, and humility, and neglecting of the body, not in
 any honour to the satisfying of the flesh.

3 IF ye then be risen with Christ, seek those *things* which are
 2 above, where Christ sitteth on the right hand of God. Set your
 3 affection on *things* above, not on *things* on the earth. For ye are
 4 dead, and your life is hid with Christ in God. When Christ,
who is our life, shall appear, then shall ye also appear with him
 in glory.

5 Mortify therefore your members which are upon the earth ;
 fornication, uncleanness, inordinate affection, evil concupiscence,
 6 and covetousness, which is idolatry : for which *things'* sake the
 7 wrath of God cometh on the children of disobedience : in the
 8 which ye also walked sometime, when ye lived in them. But
 now you also put off all *these* ; anger, wrath, malice, blasphemy,
 9 filthy communication out of your mouth. Lie not one to another,
 10 seeing that ye have put off the old man with his deeds ; and have
 put on the new *man*, which is renewed in knowledge after the
 11 image of him that created him : where there is neither Greek nor
 Jew, circumcision nor uncircumcision, barbarian, Scythian, bond
 12 nor free : but Christ *is* all, and in all. Put on therefore, as the
 elect of God, holy and beloved, bowels of mercies, kindness,

humbleness of mind, meekness, longsuffering; forbearing one 13 another, and forgiving one another, if any *man* have a quarrel against any: even as Christ forgave you, so also *do* ye. And 14 above all these *things put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which 15 also ye are called in one body; and be ye thankful. Let the 16 word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And what- 17 soever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Wives, submit yourselves unto your own husbands, as it is fit 18 in the Lord. Husbands, love *your* wives, and be not bitter against 19 them. Children, obey *your* parents in all *things*: for this is 20 well pleasing unto the Lord. Fathers, provoke not your children 21 to *anger*, lest they be discouraged. Servants, obey in all *things* 22 *your* masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God: and whatsoever 23 ye do, do *it* heartily, as to the Lord, and not unto men; knowing 24 that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall 25 receive *for* the wrong which he hath done: and there is no respect of persons. 4 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

Continue in prayer, and watch in the same with thanksgiving; 2 withal praying also for us, that God would open unto us a door of 3 utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. 4 Walk in wisdom toward them that are without, redeeming 5 the time. Let your speech *be* alway with grace, seasoned with 6 salt, that *you* may know how ye ought to answer every man.

All my state shall Tychicus declare unto you, *who is* a beloved 7 brother, and a faithful minister and fellowservant in the Lord: whom I have sent unto you for the same purpose, that he might 8 know your estate, and comfort your hearts; with Onesimus, a 9 faithful and beloved brother, who is *one* of you. They shall make known unto you all *things* which *are done* here. Aristarchus my 10 fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and Jesus, which is called Justus, who are of 11 the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me. Epaphras, 12 who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that 13 he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Luke, the beloved physician, and Demas, 14

15 greet you. Salute the brethren which are in Laodicea, and
16 Nymphas, and the church which is in his house. And when *this*
epistle is read amongst you, cause that it be read also in the
church of the Laodiceans; and that ye likewise read the *epistle*
17 from Laodicea. And say to Archippus, Take heed to the ministry
18 which thou hast received in the Lord, that thou fulfil it. The
salutation by the hand of me Paul. Remember my bonds.
Grace *be* unto you. Amen.

EPHESIANS

Ephesians.—"A solemn oration," addressed very likely to a number of Churches. To the Laodiceans, perhaps, as well as the Ephesians (ἐν Ἐφέσῳ, v. 1, is doubtful). It is general in style, and not polemical, but a kind of sacred poem, addressed to the emotions of the disciples rather than to their intellectual activities.

The great subject is the Unity of Mankind in Christ, and hence the Unity and Divinity of the Church, which is Christ's body.

There is close relationship with Colossians, the prominent ideas and the phrases are often identical in the two Epistles. In both Tychicus carries the letter. It has been suggested that the author is not Paul, but Tychicus, or some other imitator of Paul, because the theology is very developed and there is no trace of any controversy between Gentiles and Jews, who seem now united in one body. But the tendency nowadays is to accept the genuineness of the authorship (cf. the use of Ephesians in First Epistle of Peter).

Written from Rome, like Philippians, during Paul's captivity.

1 PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus : grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. 2

Blessed be the God and Father of our Lord Jesus Christ, who 3 hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the founda- 4 tion of the world, that we should be holy and without blame before him in love : having predestinated us unto the adoption 5 of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein 6 he hath made us accepted in the beloved : in whom we have 7 redemption through his blood, the forgiveness of sins, according to the riches of his grace ; wherein he hath abounded toward us 8 in all wisdom and prudence ; having made known unto us the mystery of his will, according to his good pleasure which he had 9 purposed in himself : that in the dispensation of the fulness of 10 times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him : in 11 whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will : that we should be to the praise of his 12 glory, who first trusted in Christ : in whom ye also trusted, after 13 that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until 14 the redemption of the purchased possession, unto the praise of his glory.

Wherefore I also, after I heard of your faith in the Lord Jesus, 15

16 and love unto all the saints, cease not to give thanks for you,
17 making mention of you in my prayers; that the God of our Lord
Jesus Christ, the Father of glory, may give unto you the spirit
18 of wisdom and revelation in the knowledge of him: the eyes of
your understanding being enlightened; that ye may know what
is the hope of his calling, and what the riches of the glory of his
19 inheritance in the saints, and what *is* the exceeding greatness of
his power to us-ward who believe, according to the working of
20 his mighty power, which he wrought in Christ, when he raised
him from the dead, and set *him* at his own right hand in the
21 heavenly *places*, far above all principality, and power, and might,
and dominion, and every name that is named, not only in this
22 world, but also in that which is to come: and hath put all *things*
under his feet, and gave him *to be* the head over all *things* to
23 the church, which is his body, the fulness of him that filleth all
in all.

2 AND you *hath he quickened*, who were dead in trespasses and
2 sins; wherein in time past ye walked according to the course of
this world, according to the prince of the power of the air, the
3 spirit that now worketh in the children of disobedience: among
whom also we all had our conversation in times past in the lusts
of our flesh, fulfilling the desires of the flesh and of the mind;
4 and were by nature the children of wrath, even as others. But
God, who is rich in mercy, for his great love wherewith he loved
5 us, even when we were dead in sins, hath quickened *us* together
6 with Christ, (by grace ye are saved;) and hath raised *us* up to-
gether, and made *us* sit together in heavenly *places* in Christ
7 Jesus: that in the ages to come he might shew the exceeding
riches of his grace in *his* kindness toward us through Christ Jesus.
8 For by grace are ye saved through faith; and that not of your-
9 selves: *it is* the gift of God: not of works, lest any *man* should
10 boast. For we are his workmanship, created in Christ Jesus unto
good works, which God hath before ordained that we should
walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in
the flesh, who are called Uncircumcision by that which is called
12 the Circumcision in the flesh made by hands; that at that time
ye were without Christ, being aliens from the commonwealth of
Israel, and strangers from the covenants of promise, having no
13 hope, and without God in the world: but now in Christ Jesus ye
who sometimes were far off are made nigh by the blood of Christ.
14 For he is our peace, who hath made both one, and hath broken
15 down the middle wall of partition *between us*; having abolished
in his flesh the enmity, *even* the law of commandments *contained*
in ordinances; for to make in himself of twain one new man, *so*
16 making peace; and *that* he might reconcile both unto God in

one body by the cross, having slain the enmity thereby : and 17
came and preached peace to you which were afar off, and to
them that were nigh ; for through him we both have access by 18
one Spirit unto the Father. Now therefore ye are no more 19
strangers and foreigners, but fellowcitizens with the saints, and
of the household of God ; and are built upon the foundation of 20
the apostles and prophets, Jesus Christ himself being the chief
corner *stone* ; in whom all the building fitly framed together 21
groweth unto a holy temple in the Lord : in whom you also 22
are builded together for a habitation of God through the
Spirit.

3 FOR this cause I Paul, the prisoner of Jesus Christ for you
Gentiles, if ye have heard of the dispensation of the grace of God 2
which is given me to you-ward : how that by revelation he made 3
known unto me the mystery ; (as I wrote afore in few *words*,
whereby, when ye read, ye may understand my knowledge in the 4
mystery of Christ) which in other ages was not made known unto 5
the sons of men, as it is now revealed unto his holy apostles and
prophets by the Spirit ; that the Gentiles should be fellowheirs, 6
and of the same body, and partakers of his promise in Christ
by the gospel : whereof I was made a minister, according to the 7
gift of the grace of God given unto me by the effectual working of
his power. Unto me, *who am* less than the least of all saints, is 8
this grace given, that *I* should preach among the Gentiles the un-
searchable riches of Christ ; and to make all *men* see what *is* the 9
fellowship of the mystery, which from the beginning of the world
hath been hid in God, who created all *things* by Jesus Christ : to 10
the intent that now unto the principalities and powers in heavenly
places might be known by the church the manifold wisdom of
God, according to the eternal purpose which he purposed in 11
Christ Jesus our Lord : in whom we have boldness and access 12
with confidence by the faith of him. Wherefore I desire that *ye* 13
faint not at my tribulations for you, which is your glory. For 14
this cause I bow my knees unto the Father of our Lord Jesus
Christ, of whom the whole family in heaven and earth is named, 15
that he would grant you, according to the riches of his glory, to 16
be strengthened with might by his Spirit in the inner man ; that 17
Christ may dwell in your hearts by faith ; that ye, being rooted
and grounded in love, may be able to comprehend with all saints 18
what *is* the breadth, and length, and depth, and height ; and to 19
know the love of Christ, which passeth knowledge, that ye might
be filled with all the fulness of God. Now unto him that is able 20
to do exceeding abundantly above all that we ask or think,
according to the power that worketh in us, unto him *be* glory in 21
the church by Christ Jesus throughout all ages, world without
end. Amen.

4 I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 with all lowliness and meekness, with longsuffering, forbearing 3 one another in love; endeavouring to keep the unity of the Spirit 4 in the bond of peace. *There is one body, and one Spirit, even as* 5 *ye are called in one hope of your calling; one Lord, one faith, one* 6 *baptism, one God and Father of all, who is above all, and through* 7 *all, and in you all.* But unto every one of us is given grace 8 according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and 9 gave gifts unto men. (Now that he ascended, what is it but that 10 he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all 11 heavens, that he might fill all *things*.) And he gave some, 12 apostles; and some, prophets; and some, evangelists; and some, 13 pastors and teachers; for the perfecting of the saints for the 14 work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature 15 of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie 16 in wait to deceive; but speaking the truth in love, may grow up 17 into him *in all things*, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the 19 blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with 20, 21 greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in 22 Jesus: that ye put off concerning the former conversation the 23 old man, which is corrupt according to the deceitful lusts; and 24 be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his 26 neighbour: for we are members one of another. Be ye angry, 27 and sin not: let not the sun go down upon your wrath: neither 28 give place to the devil. Let him that stole steal no more: but rather let him labour, working with *his* hands the *thing which is* 29 good, that he may have to give to him that needeth. Let no

corrupt communication proceed out of your mouth, but that which *is* good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice : and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

5 BE ye therefore followers of God, as dear children ; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. For this ye know, that no whoremonger, nor unclean *person*, nor covetous man who is an idolater, hath *any* inheritance in the kingdom of Christ and of God. Let no *man* deceive you with vain words : for because of these *things* cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye* light in the Lord : walk as children of light : (for the fruit of the Spirit *is* in all goodness and righteousness and truth ;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those *things* which are done of them in secret. But all *things* that are reprov'd are made manifest by the light : for whatsoever doth make manifest is light. Wherefore *he* saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*. And be not drunk with wine, wherein is excess ; but be filled with the Spirit ; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord ; giving thanks always for all *things* unto God and the Father in the name of our Lord Jesus Christ ; submitting yourselves one to another in the fear of God.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church : and he is the saviour of the body. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every *thing*. Husbands, love your wives, even as Christ also loved the church, and gave himself for it ; that he might sanctify and cleanse *it* with the washing of water by the word, that he might present it to himself a glorious

church, not having spot, or wrinkle, or any such *thing*; but that
 28 it should be holy and without blemish. So ought men to love
 their wives as their own bodies. He that loveth his wife loveth
 29 himself. For no *man* ever yet hated his own flesh; but nourisheth
 30 and cherisheth it, even as the Lord the church: for we are mem-
 31 bers of his body, of his flesh, and of his bones. For this cause
 shall a man leave his father and mother, and shall be joined unto
 32 his wife, and they two shall be one flesh. This is a great mystery:
 33 but I speak concerning Christ and the church. Nevertheless let
 every one of you in particular so love his wife even as himself;
 and the wife *see* that she reverence *her* husband.

6 CHILDREN, obey your parents in the Lord: for this is
 2 right. Honour thy father and mother; (which is the first com-
 3 mandment with promise;) that it may be well with thee, and
 4 thou mayest live long on the earth. And, ye fathers, provoke not
 your children to wrath: but bring them up in the nurture and
 admonition of the Lord.

5 Servants, be obedient to *them that are your masters* according
 to the flesh, with fear and trembling, in singleness of your heart,
 6 as unto Christ; not with eyeservice, as menpleasers; but as the
 7 servants of Christ, doing the will of God from the heart; with
 8 good will doing service, as to the Lord, and not to men: knowing
 that whatsoever good *thing* any man doeth, the same shall he
 9 receive of the Lord, whether *he be* bond or free. And, ye masters,
 do the same *things* unto them, forbearing threatening: knowing
 that your Master also is in heaven; neither is there respect of
 persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power
 11 of his might. Put on the whole armour of God, that ye may be
 12 able to stand against the wiles of the devil. For we wrestle not
 against flesh and blood, but against principalities, against powers,
 against the rulers of the darkness of this world, against spiritual
 13 wickedness in high *places*. Wherefore take unto *you* the whole
 armour of God, that ye may be able to withstand in the evil day,
 14 and having done all, to stand. Stand therefore, having your
 loins girt about with truth, and having on the breastplate of
 15 righteousness; and *your* feet shod with the preparation of the
 16 gospel of peace; above all, taking the shield of faith, wherewith
 17 ye shall be able to quench all the fiery darts of the wicked. And
 take the helmet of salvation, and the sword of the Spirit, which is
 18 the word of God: praying always with all prayer and supplica-
 tion in the Spirit, and watching thereunto with all perseverance
 19 and supplication for all saints; and for me, that utterance may
 be given unto me, that *I* may open my mouth boldly, to make
 20 known the mystery of the gospel, for which I am an ambassador
 in bonds: that therein I may speak boldly, as I ought to speak.

But that ye also may know my affairs, *and* how I do, Tychicus, 21
a beloved brother and faithful minister in the Lord, shall make
known to you all *things* : whom I have sent unto you for the 22
same purpose, that ye might know our affairs, and *that* he might
comfort your hearts. Peace *be* to the brethren, and love with 23
faith, from God the Father and the Lord Jesus Christ. Grace 24
be with all them that love our Lord Jesus Christ in sincerity.
Amen.

PHILIPPIANS

Philippians.—Paul is a prisoner when he writes. He might have been either in Cæsarea or Rome, but more probably in Rome (cf. *ὁκία Κδισαρος*, iv. 22, and *πρατωρίον*, i. 13). Probably the Epistle was written towards the end of *διετία ἑλῆ* (Acts xxviii. 30). Perhaps it is the last extant letter we possess of Paul (unless some bits of the Pastoral Epistles are later).

Paul has had a letter from Philippi, expressing some concern about him, and Epaphroditus had brought him a present of money. He writes affectionately to the converts, and relieves their minds of anxiety. But there is an abrupt transition at iii. 1 (errors of Judaism) which has caused some critics to suppose that our Epistle consists of two different notes dispatched at different times to Philippi. But "the flexibility of a letter-writer" has been held sufficient to account for the contrast between the earlier and later portion. Probably the Epistle is an integral whole. It is first mentioned by Polycarp, and there is little doubt as to its authenticity.

- 1 PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops
- 2 and deacons : grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
- 3 4 I thank my God upon every remembrance of you, always in
- 5 every prayer of mine for you all making request with joy, for
- 6 your fellowship in the gospel from the first day until now ; being confident of this very *thing*, that he which hath begun a good
- 7 work in you will perform *it* until the day of Jesus Christ : even as it is meet for me to think this of you all, because I have you in *my* heart ; inasmuch as both in my bonds, and *in* the defence and confirmation of the gospel, ye all are partakers of my grace.
- 8 For God is my record, how *greatly* I long after you all in the bowels
- 9 of Jesus Christ. And this I pray, that your love may abound
- 10 yet more and more in knowledge and *in* all judgment ; that ye may approve *things* that are excellent ; that ye may be sincere
- 11 and without offence till the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.
- 12 But I would ye should understand, brethren, that the *things*
- 13 *which happened* unto me have fallen out rather unto the further-
- 14 ance of the gospel ; so that my bonds in Christ are manifest in all the palace, and *in* all other *places* ; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to
- 15 speak the word without fear. Some indeed preach Christ even
- 16 of envy and strife ; and some also of good will : the one preach
- 17 Christ of contention, not sincerely, supposing to add affliction to my bonds : but the other of love, knowing that I am set for the

defence of the gospel. What then? notwithstanding, every way, 18 whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn 19 to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and *my* 20 hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and 21 to die *is* gain. But if *I* live in the flesh, this *is* the fruit of my 22 labour: yet what I shall choose I wot not. For I am in a strait 23 betwixt two, having a desire to depart, and to be with Christ; *which is* far better: nevertheless to abide in the flesh *is* more 24 needful for you. And having this confidence, I know that I shall 25 abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be *more* abundant in Jesus Christ 26 for me by my coming to you again.

Only let your conversation be as it becometh the gospel of 27 Christ: that whether I come and see you, or *else* be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and 28 in nothing terrified by *your* adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not 29 only to believe on him, but also to suffer for his sake; having 30 the same conflict, which ye saw in me, and now hear *to be* in me. 2 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same 2 love, *being* of one accord, of one mind. *Let nothing be done* 3 through strife or vainglory; but in lowliness of mind *let* each esteem other better than themselves. Look not every man on 4 his own *things*, but every man also on the *things* of others. Let 5 this mind be in you, which *was* also in Christ Jesus: who, being 6 in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took *upon him* the form 7 of a servant, and was made in the likeness of men: and being 8 found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore 9 God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should 10 bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and *that* every tongue should confess that Jesus Christ 11 *is* Lord, to the glory of God the Father. Wherefore, my beloved, 12 as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both 13 to will and to do of *his* good pleasure. Do all *things* without 14

15 murmurings and disputings: that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in
16 the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured
17 in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. *For the same cause*
18 also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
20 For I have no *man* likeminded, who will naturally care for your state. For all seek their own, not the *things which are* Jesus
21 Christ's. But ye know the proof of him, that, as a son *with the* father, he hath served with me in the gospel. Him therefore I
22 hope to send presently, so soon as I shall see how it will go with me. But I trust in the Lord that I also myself shall come shortly.
23 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your
24 messenger, and he that ministered to my wants. For he longed after you all, and *was* full of heaviness, because that ye had heard
25 that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me
26 also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice,
27 and *that* I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: because
28 for the work of Christ he was nigh unto death, not regarding *his* life, to supply your lack of service toward me.

3 FINALLY, my brethren, rejoice in the Lord. To write the same *things* to you, to me indeed *is* not grievous, but for you *it is*
2 safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence
3 in the flesh. Though I *might* also have confidence in the flesh. If any other *man* thinketh that *he hath whereof* he might trust in the flesh, I more: circumcised the eighth day, of the stock of
4 Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what *things* were gain to me, those I counted loss for
5 Christ. Yea doubtless, and I count all *things but* loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all *things*, and do count *them but* dung,
6 that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the
7 faith of Christ, the righteousness which is of God by faith: that
8
9
10

I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow *after*, if that I may apprehend *that* for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those *things which are* behind, and reaching forth unto those *things which are* before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as *be* perfect, be thus minded: and if in any *thing* ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have *already* attained, *let us* walk by the same rule, *let us* mind the same *thing*.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell *you* even weeping, *that they are* the enemies of the cross of Christ: whose end *is* destruction, whose God *is* their belly, and *whose* glory *is* in their shame, who mind earthly *things*.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all *things* unto himself.

4 THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved. I beseech Euodias, and beseech Syntyche, that *they* be of the same mind in the Lord. And I intreat thee also, true yokefellow, help those *women* which laboured with me in the gospel, with Clement also, and *with* other my fellowlabourers, whose names *are* in the book of life.

Rejoice in the Lord alway: *and* again I say, Rejoice. Let your moderation be known unto all men. The Lord *is* at hand. Be careful for nothing; but in every *thing* by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever *things* are true, whatsoever *things* are honest, whatsoever *things* are just, whatsoever *things* are pure, whatsoever *things* are lovely, whatsoever *things* are of good report; if *there be* any virtue, and if *there be* any praise, think on these *things*. Those *things*, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful,

- 11 but ye lacked opportunity. Not that I speak in respect of want :
for I have learned, in whatsoever *state* I am, *therewith* to be
12 content. I know both *how* to be abased, and I know *how* to
abound : every where and in all *things* I am instructed both to be
13 full and to be hungry, both to abound and to suffer need. I can
14 do all *things* through Christ which strengtheneth me. Notwith-
standing ye have well done, that ye did communicate with my
15 affliction. Now ye Philippians know also, that in the beginning
of the gospel, when I departed from Macedonia, no church com-
municated with me as concerning giving and receiving, but ye
16 only. For even in Thessalonica ye sent once and again unto my
17 necessity. Not because I desire a gift : but I desire fruit that
18 *may* abound to your account. But I have all, and abound : I
am full, having received of Epaphroditus the *things which were*
sent from you, an odour of a sweet smell, a sacrifice acceptable,
19 well pleasing to God. But my God shall supply all your need
20 according to his riches in glory by Christ Jesus. Now unto God
and our Father *be* glory for ever and ever. Amen.
21 Salute every saint in Christ Jesus. The brethren which are
22 with me greet you. All the saints salute you, chiefly they that
23 are of Cesar's household. The grace of our Lord Jesus Christ *be*
with you all. Amen.

PASTORAL EPISTLES

PHILEMON

Philemon.—Probably Paul wrote this note from Rome, about the same time as Philippians and Colossians. There is not much reason to doubt its authenticity: nevertheless some critics have called it “a pseudonymous little pamphlet on the Slave Question.” At any rate, it is a very graceful and tactful little Epistle, full of an obvious personal touch.

Onesimus, a slave, had robbed his master, Philemon, a Christian citizen of Colossæ, and then run away from him. He came across Paul, who converted him and sent him back to his master, pleading for kindly treatment for the now repentant slave who is returning with Tychicus to his old duties at Colossæ. Paul probably came across Onesimus at Rome, though some have thought the meeting-place was Cæsarea.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellowlabourer, and to *our* beloved Apphia, and Archippus *our* fellowsoldier, and to the church in thy house: Grace to you, and peace, from God *our* Father and the Lord Jesus Christ.

I thank my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own bowels: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as *it were* of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me

20 even thine own self besides. Yea, brother, let me have joy of
21 thee in the Lord : refresh my bowels in the Lord. Having
confidence in thy obedience I wrote unto thee, knowing that
22 thou wilt also do more than I say. But withal prepare me also
a lodging : for I trust that through your prayers I shall be given
23 unto you. There salute thee Epaphras, my fellowprisoner in
24 Christ Jesus ; Marcus, Aristarchus, Demas, Lucas, my fellow-
25 labourers. The grace of our Lord Jesus Christ *be* with your
spirit. Amen.

1 TIMOTHY

Epistles to Timothy.—Both Epistles are to be referred to the quarter of a century after Paul's death, and neither of them can be ascribed with any confidence to Paul's authorship. This conclusion is borne out (1) by the style, (2) by the apparently later development of Church organization, (3) by the suggested relations of Paul to Timothy, which do not appear to be justifiable. There are a number of expressions which are not Pauline. Out of 174 words occurring in the Pastoral Epistles alone (ἀπαλ' ἐπὶ τὰς ἐπιστολάς) 116 are foreign to the rest of the Pauline letters. Christianity is in process of becoming a crystallized creed dependent on practical tests. *πίστις* is not a frame of mind or emotion, but something more objective and tangible. The letters, apparently written to Timothy alone, are in reality Pastoral Epistles addressed to a community on Church order. Note the importance of Church officials, the register of "Widows," etc. Timothy was now no longer νέος or τέκνον: he was thirty-five or forty, and could hardly require very elementary advice or warnings.

Perhaps the true order is 2 Timothy, Titus, 1 Timothy—the last-named indicating a slightly later age.

The object of the Epistles is to prevent Pauline Christianity at Ephesus from degenerating into some amalgam of theosophy, asceticism and Jewish elements, and the writer, in using Paul's name, is not necessarily dishonest.

1 PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which* is our hope; unto Timothy, *my* own son in the faith: Grace, mercy, and 2 peace, from God our Father and Jesus Christ our Lord.

As I besought thee to abide *still* at Ephesus, when I went 3 into Macedonia, that thou mightest charge some that *they* teach no other doctrine, neither give heed to fables and endless genea- 4 logies, which minister questions, rather than godly edifying which is in faith: *so do*. Now the end of the commandment 5 is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: from which some having swerved have 6 turned aside unto vain jangling; desiring to be teachers of the 7 law; understanding neither what they say, nor whereof they affirm. But we know that the law *is* good, if a man use it law- 8 fully; knowing this, that the law is not made for a righteous 9 man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, 10 for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if *there be* any other *thing* that is contrary to sound doctrine; according to the glorious 11 gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for 12 that he counted me faithful, putting *me* into the ministry; who 13 was before a blasphemer, and a persecutor, and injurious: but

14 I obtained mercy, because I did *it* ignorantly in unbelief. And
 the grace of our Lord was exceeding abundant with faith and
 15 love which is in Christ Jesus. *This is* a faithful saying, and
 worthy of all acceptation, that Christ Jesus came into the world
 16 to save sinners; of whom I am chief. Howbeit for this cause
 I obtained mercy, that in me first Jesus Christ might shew
 forth all longsuffering, for a pattern to them which should here-
 17 after believe on him to life everlasting. Now unto the King
 eternal, immortal, invisible, the only wise God, *be* honour and
 18 glory for ever and ever. Amen. This charge I commit unto
 thee, son Timothy, according to the prophecies which went
 before on thee, that thou by them mightest war a good war-
 19 fare; holding faith, and a good conscience; which some having
 20 put away, concerning faith have made shipwrack: of whom is
 Hymeneus and Alexander; whom I have delivered unto Satan,
 that they may learn not to blaspheme.

2 I EXHORT therefore that, first of all, supplications, prayers,
 intercessions, *and* giving of thanks, be made for all men; for
 kings, and *for* all that are in authority; that we may lead a
 quiet and peaceable life in all godliness and honesty. For this
 4 *is* good and acceptable in the sight of God our Saviour; who
 will have all men to be saved, and to come unto the knowledge
 5 of the truth. For *there is* one God, and one mediator between
 6 God and men, *the* man Christ Jesus; who gave himself a ransom
 7 for all, to be testified in due time. Whereunto I am ordained a
 preacher, and an apostle, (I speak the truth in Christ, *and* lie
 8 not;) a teacher of the Gentiles in faith and verity. I will there-
 fore that men pray every where, lifting up holy hands, without
 9 wrath and doubting. In like manner also, that women adorn
 themselves in modest apparel, with shamefastness and sobriety;
 10 not with broided hair, or gold, or pearls, or costly array; but
 (which becometh women professing godliness) with good works.
 11, 12 Let the woman learn in silence with all subjection. But I suffer
 not a woman to teach, nor to usurp authority over the man,
 13 but to be in silence. For Adam was first formed, then Eve.
 14 And Adam was not deceived, but the woman being deceived
 15 was in the transgression. Notwithstanding she shall be saved
 in childbearing, if they continue in faith and charity and holiness
 with sobriety.

3 *THIS is* a true saying, If a man desire the office of a bishop,
 2 he desireth a good work. A bishop then must be blameless,
 the husband of one wife, vigilant, sober, of good behaviour,
 3 given to hospitality, apt to teach; not given to wine, no striker,
 not greedy of filthy lucre; but patient, not a brawler, not covet-
 4 ous; one that ruleth well his own house, having *his* children

in subjection with all gravity; (for if a man know not how to 5
rule his own house, how shall he take care of the church of God?)
Not a novice, lest being lifted up with pride he fall into the con- 6
demnation of the devil. Moreover he must have a good report 7
of them which are without; lest he fall into reproach and the
snare of the devil. Likewise *must* the deacons *be* grave, not 8
doubletongued, not given to much wine, not greedy of filthy
lucre; holding the mystery of the faith in a pure conscience. 9
And let these also first be proved; then let them use the office 10
of a deacon, being *found* blameless. Even so *must* *their* wives 11
be grave, not slanderers, sober, faithful in all *things*. Let the 12
deacons be the husbands of one wife, ruling *their* children and
their own houses well. For they that have used the office of 13
a deacon well purchase to themselves a good degree, and great
boldness in the faith which is in Christ Jesus.

These *things* write I unto thee, hoping to come unto thee 14
shortly: but if I tarry long, that thou mayest know how *thou* 15
oughtest to behave thyself in the house of God, which is the
church of the living God, the pillar and ground of the truth.
And without controversy great is the mystery of godliness: 16
God was manifest in the flesh, justified in the Spirit, seen of angels,
preached unto the Gentiles, believed on in the world, received
up into glory.

4 NOW the Spirit speaketh expressly, that in the latter times
some shall depart from the faith, giving heed to seducing spirits,
and doctrines of devils; speaking lies in hypocrisy, having 2
their conscience seared with a hot iron; forbidding to marry, 3
and commanding to abstain from meats, which God hath created
to be received with thanksgiving of them which believe and
know the truth. For every creature of God *is* good, and nothing 4
to be refused, if it be received with thanksgiving: for it is 5
sanctified by the word of God and prayer. If thou put the 6
brethren in remembrance of these *things*, thou shalt be a good
minister of Jesus Christ, nourished up in the words of faith and
of good doctrine, whereunto thou hast attained. But refuse 7
profane and old wives' fables, and exercise thyself *rather* unto
godliness. For bodily exercise profiteth little: but godliness 8
is profitable unto all *things*, having promise of the life that now
is, and of that which is to come. *This is* a faithful saying and 9
worthy of all acceptance. For therefore we both labour and 10
suffer reproach, because we trust in the living God, who is the
Saviour of all men, specially of those that believe. These *things* 11
command and teach.

Let no *man* despise thy youth; but be thou an example of 12
the believers, in word, in conversation, in charity, in spirit, in
faith, in purity. Till I come, give attendance to reading, to 13

14 exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the
 15 hands of the presbytery. Meditate upon these *things*; give thyself wholly to them; that thy profiting may appear to all.
 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

5 REBUKE not an elder, but intreat *him* as a father; and
 2 the younger *men* as brethren; the elder *women* as mothers;
 3 the younger as sisters, with all purity. Honour widows that
 4 are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite *their*
 5 parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and
 6 continueth in supplications and prayers night and day. But
 7 she that liveth in pleasure is dead while she liveth. And these
 8 *things* give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house,
 9 he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works;
 10 if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the
 11 afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have *begun* to wax
 12 wanton against Christ, they will marry; having damnation, because they have cast off *their* first faith. And withal they
 13 learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking *things*
 14 which they ought not. I will therefore that the younger *women* marry, bear children, guide the house, give none occasion to
 15 the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth
 16 have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.
 17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.
 19 Against an elder receive not an accusation, but before two or
 20 three witnesses. Them that sin rebuke before all, that others also may fear. I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these *things*
 21 without preferring *one before another*, doing nothing by partiality.
 22 Lay hands suddenly on no *man*, neither be partaker of other
 23 *men's* sins: keep thyself pure. Drink no longer water, but use

a little wine for thy stomach's sake and thine often infirmities. Some men's sins are open beforehand, going before to judgment; 24 and some *men* they follow after. Likewise also the good works 25 of *some* are manifest beforehand; and they that are otherwise cannot be hid.

6 LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing 2 masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These *things* teach and exhort. If 3 any *man* teach otherwise, and consent not to wholesome words, even the *words* of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, 4 but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men 5 of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with 6 contentment is great gain. For we brought nothing into *this* 7 world, and *it is* certain we can carry nothing out. And having 8 food and raiment let us be therewith content. But they that 9 will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some 10 coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of 11 God, flee these *things*; and follow *after* righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, 12 lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give 13 thee charge in the sight of God, who quickeneth all *things*, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, 14 unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, *who is* the blessed and only 15 Potentate, the King of kings, and Lord of lords; who only hath 16 immortality, dwelling in the light which no *man* can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Charge *them that are* rich in this world, that *they* be not high- 17 minded, nor trust in uncertain riches, but in the living God, who giveth us richly all *things* to enjoy; that *they* do good, 18 that *they* be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good founda- 19 tion against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to *thy* trust, 20

avoiding profane *and* vain babblings, and oppositions of science
 21 falsely so called : which some professing have erred concerning
 the faith. Grace *be* with thee. Amen.

2 TIMOTHY

1 PAUL, an apostle of Jesus Christ by the will of God, accord-
 2 ing to the promise of life which is in Christ Jesus, to Timothy,
my dearly beloved son : Grace, mercy, *and* peace, from God the
 Father and Christ Jesus our Lord.
 3 I thank God, whom I serve from *my* forefathers with pure
 conscience, that without ceasing I have remembrance of thee
 4 in my prayers night and day ; greatly desiring to see thee, being
 5 mindful of thy tears, that I may be filled with joy ; when I call
 to remembrance the unfeigned faith that is in thee, which dwelt
 first in thy grandmother Lois, and thy mother Eunice ; and I
 6 am persuaded that in thee also. Wherefore I put thee in re-
 membrance that *thou* stir up the gift of God, which is in thee
 7 by the putting on of my hands. For God hath not given us
 the spirit of fear ; but of power, and of love, and of a sound
 8 mind. Be not thou therefore ashamed of the testimony of our
 Lord, nor of me his prisoner : but be thou partaker of the afflic-
 9 tions of the gospel according to the power of God ; who hath
 saved us, and called *us* with a holy calling, not according to our
 works, but according to his own purpose and grace, which was
 10 given us in Christ Jesus before the world began, but is now
 made manifest by the appearing of our Saviour Jesus Christ,
 who hath abolished death, and hath brought life and immortality
 11 to light through the gospel : whereunto I am appointed a
 12 preacher, and an apostle, and a teacher of the Gentiles. For
 the which cause I also suffer these *things* : nevertheless I am
 not ashamed : for I know whom I have believed, and I am
 persuaded that he is able to keep that which I have committed
 13 unto *him* against that day. Hold fast the form of sound words,
 which thou hast heard of me, in faith and love which is in Christ
 14 Jesus. *That* good thing which was committed unto *thee* keep
 15 by the Holy Ghost which dwelleth in us. This thou knowest,
 that all they which are in Asia be turned away from me ; of
 16 whom are Phygellus and Hermogenes. The Lord give mercy
 unto the house of Onesiphorus ; for he oft refreshed me, and was
 17 not ashamed of my chain : but, when he was in Rome, he sought
 18 me out very diligently, and found *me*. The Lord grant unto
 him that *he* may find mercy of the Lord in that day : and in

how many *things* he ministered *unto me* at Ephesus, thou knowest very well.

2 THOU therefore, my son, be strong in the grace that is in Christ Jesus. And *the things* that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen *him* to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all *things*. Remember that Jesus Christ of the seed of David *was* raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. Therefore I endure all *things* for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: if we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: if we believe not, *yet* he abideth faithful: he cannot deny himself.

Of these *things* put *them* in remembrance, charging *them* before the Lord that *they* strive not about words to no profit, *but* to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as *doth* a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may

recover themselves out of the snare of the devil, *who are taken captive by him at his will.*

3 THIS know also, that in the last days perilous times shall
2 come. For men shall be lovers of their own selves, covetous,
boasters, proud, blasphemers, disobedient to parents, unthank-
3 ful, unholy, without natural affection, trucebreakers, false
accusers, incontinent, fierce, despisers of *those that are good*,
4 traitors, heady, highminded, lovers of pleasures more than
5 lovers of God; having a form of godliness, but denying the power
6 thereof: from such turn away. For of this sort are they which
creep into houses, and lead captive silly women laden with sins,
7 led away with divers lusts, ever learning, and never able to come
8 to the knowledge of the truth. Now as Jannes and Jambres
withstood Moses, so do these also resist the truth: men of
9 corrupt minds, reprobate concerning the faith. But they shall
proceed no further: for their folly shall be manifest unto all
10 men, as theirs also was. But thou hast fully known my doctrine,
manner of life, purpose, faith, longsuffering, charity, patience,
11 persecutions, afflictions, which came unto me at Antioch, at
Iconium, at Lystra; what persecutions I endured: but out of
12 them all the Lord delivered me. Yea, and all that will live godly
13 in Christ Jesus shall suffer persecution. But evil men and
seducers shall wax worse and worse, deceiving, and being deceived.
14 But continue thou in *the things* which thou hast learned and hast
15 been assured of, knowing of whom thou hast learned *them*; and
that from a child thou hast known the holy scriptures, which
are able to make thee wise unto salvation through faith which
16 is in Christ Jesus. All scripture *is* given by inspiration of God,
and *is* profitable for doctrine, for reproof, for correction, for
17 instruction in righteousness: that the man of God may be
perfect, throughly furnished unto all good works.

4 I CHARGE *thee* therefore before God, and the Lord Jesus
Christ, who shall judge the quick and the dead at his appearing
2 and his kingdom; preach the word; be instant in season, out
of season; reprove, rebuke, exhort with all longsuffering and
3 doctrine. For the time will come when they will not endure
sound doctrine; but after their own lusts shall they heap to
4 themselves teachers, having itching ears; and they shall turn
away *their ears* from the truth, and shall be turned unto fables.
5 But watch thou in all *things*, endure afflictions, do the work
6 of an evangelist, make full proof of thy ministry. For I am now
ready to be offered, and the time of my departure is at hand.
7 I have fought a good fight, I have finished *my* course, I have
8 kept the faith: henceforth there is laid up for me a crown of
righteousness, which the Lord, the righteous judge, shall give

me at that day : and not to me only, but unto all them also that love his appearing.

Do thy diligence to come shortly unto me : for Demas hath 9, 10 forsaken me, having loved *this* present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring *him* with thee : 11 for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, 12 when thou comest bring *with thee*, and the books, *but* especially the parchments. Alexander the coppersmith did me much 13 evil : the Lord reward him according to his works : of whom 15 be thou ware also; for he hath greatly withstood our words. At my first answer no *man* stood with me, but all *men* forsook 16 me : *I pray God* that it may not be laid to their charge. Not- 17 withstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear : and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil 18 work, and will preserve *me* unto his heavenly kingdom : to whom *be* glory for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. 19 Erastus abode at Corinth : but Trophimus have I left at Miletum 20 sick. Do thy diligence to come before winter. Eubulus greeteth 21 thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. 22 Amen.

TITUS

Titus.—*Titus, one of Paul's earliest converts, was in charge of the local Churches in Crete, left there by Paul "to set in order the things that are wanting and ordain elders in every city." Tradition says that he died in Crete as bishop. He was of Greek origin, perhaps a native of Asia Minor : and Paul refused to circumcise him.*

The object of the Epistle is to secure genuine teaching, sound doctrine as against some early form of Gnosticism and a strong Jewish element. We do not know much about the origin of Christian missions in Crete, but the situation of the island—Crete was a great wintering-place for vessels working their way to Rome along the southern Mediterranean—explains why it was evangelized early. The reputation of the Cretans for lying, turbulence and greed is borne out by writers like Polybius.

Is the Epistle genuine ? If written by Paul, it must belong—like the Epistles to Timothy—to that period of missionary enterprise which followed Paul's release from his first captivity. The second imprisonment of Paul after a happier interval has been largely accepted as an historical fact, but it is by no means certain. If he was never released and consequently never revisited the east, it is difficult to maintain that he was the author of the Epistle. In that case, it was written by a Paulinist, for its substance is quite in the Pauline manner.

Perhaps it was based on what was originally a note by Paul—expanded and interpreted by another hand. Its authenticity, however, depends on our judgment as to the Epistles to Timothy.

1 PAUL, a servant of God, and an apostle of Jesus Christ,
 according to the faith of God's elect, and the acknowledging
 2 of the truth which is after godliness, in hope of eternal life, which
 3 God, that cannot lie, promised before the world began; but
 hath in due times manifested his word through preaching, which
 is committed unto me according to the commandment of God
 4 our Saviour; to Titus, mine own son after the common faith :
 Grace, mercy, and peace, from God the Father and the Lord
 Jesus Christ our Saviour.

For this cause left I thee in Crete, that thou shouldest set in
 order the *things* that are wanting, and ordain elders in every
 6 city, as I had appointed thee : if any be blameless, the husband
 of one wife, having faithful children not accused of riot or unruly.
 7 For a bishop must be blameless, as the steward of God ; not self-
 willed, not soon angry, not given to wine, no striker, not given
 8 to filthy lucre ; but a lover of hospitality, a lover of good *men*,
 9 sober, just, holy, temperate ; holding fast the faithful word as
 he hath been taught, that he may be able by sound doctrine
 10 both to exhort and to convince the gainsayers. For there are
 many unruly and vain talkers and deceivers, specially they of
 11 the circumcision : whose mouths must be stopped, who subvert
 whole houses, teaching *things* which *they* ought not, for filthy
 12 lucre's sake. One of themselves, *even* a prophet of their own,

said, The Cretians *are* always liars, evil beasts, slow bellies. This ¹³ witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and ¹⁴ commandments of men, that turn from the truth. Unto the ¹⁵ pure all *things are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that *they* know God; but in works ¹⁶ they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

2 BUT speak thou *the things* which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, ² in charity, in patience. The aged women likewise, *that they be* ³ in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach ⁴ the young *women* to be sober, to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, ⁵ obedient to their own husbands, that the word of God be not blasphemed. Young *men* likewise exhort to be sober minded. ⁶ In all *things* shewing thyself a pattern of good works: in doctrine ⁷ *shewing* uncorruptness, gravity, sincerity, sound speech that ⁸ cannot be condemned; that he that is of the contrary *part* may be ashamed, having no evil *thing* to say of you. *Exhort* servants ⁹ to be obedient unto their own masters, *and* to please *them* well in all *things*: not answering again; not purloining, but shewing ¹⁰ all good fidelity; that they may adorn the doctrine of God our Saviour in all *things*. For the grace of God that bringeth salva- ¹¹ tion hath appeared to all men, teaching us that denying ungodli- ¹² ness and worldly lusts we should live soberly, righteously, and godly, in *this* present world; looking for *that* blessed hope, and ¹³ the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from ¹⁴ all iniquity, and purify unto himself a peculiar people, zealous of good works. These *things* speak, and exhort, and rebuke ¹⁵ with all authority. Let no *man* despise thee.

3 PUT them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak ² evil of no *man*, to be no brawlers, *but* gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, ³ disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after ⁴ that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, ⁵ but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed ⁶ on us abundantly through Jesus Christ our Saviour; that being ⁷

justified by his grace, we should be made heirs according to the
8 hope of eternal life. *This is* a faithful saying, and these *things*
I will that thou affirm constantly, that they which have believed
in God might be careful to maintain good works. These *things*
9 are good and profitable unto men. But avoid foolish questions,
and genealogies, and contentions, and strivings about the law;
10 for they are unprofitable and vain. A man *that is* a heretick,
11 after the first and second admonition, reject; knowing that
he that is such is subverted, and sinneth, being condemned of
himself.
12 When I shall send Artemas unto thee, or Tychicus, be diligent
to come unto me to Nicopolis: for I have determined there to
13 winter. Bring Zenas the lawyer and Apollos on their journey
14 diligently, that nothing be wanting unto them. And let ours
also learn to maintain good works for necessary uses, that they
15 be not unfruitful. All that are with me salute thee. Greet
them that love us in the faith. Grace *be* with you all. Amen.

NON-PAULINE EPISTLES

1 PETER

1st Epistle of Peter.—*The date is very doubtful. The attitude of the State to Christians depicted in the Epistle points to late times—perhaps even to the reign of Trajan. Others believe it to have been written A.D. 92 in the reign of Domitian; others again put it at A.D. 80.*

Who wrote it? There is much Christian evidence to support the Petrine authorship. But (1) it is doubtful because Peter died in the persecution of Nero; (2) it is doubtful because the main influence under which it was written is that of Paul, and the emphasis is laid on the work of Christ rather than on his teaching.

If not by Peter, it may have been written by Barnabas, but Barnabas must have been very old in A.D. 90.

Or by Silvanus. But the reference to Silvanus in the Epistle seems to be against this hypothesis.

1 PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have

preached the gospel unto you with the Holy Ghost sent *down* from heaven; which *things* the angels desire to look into.

- 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is *to be* brought unto you at the
 14 revelation of Jesus Christ; as obedient children, not fashioning
 15 yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all *manner*
 16 of conversation; because it is written, Be ye holy; for I am
 17 holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time
 18 of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible *things*, as silver and gold,
 19 from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb
 20 without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in *these*
 21 last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and
 22 hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:
 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass.
 24 The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

- 2 WHEREFORE laying aside all malice, and all guile, and
 2 hypocrisies, and envies, and all evil speakings, as newborn babes,
 3 desire the sincere milk of the word, that ye may grow thereby: if
 4 so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but
 5 chosen of God, *and* precious, ye also, as lively stones, are built *up* a spiritual house, a holy priesthood, to offer up spiritual
 6 sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him
 7 shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the
 8 corner, and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto
 9 also they were appointed. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of dark-
 10 ness into his marvellous light: which in time past *were* not a

people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy.

Dearly beloved, I beseech *you* as strangers and pilgrims, ¹¹ abstain from fleshly lusts, which war against the soul; having ¹² your conversation honest among the Gentiles : that, whereas they speak against you as evildoers, they may by *your* good works, *which* they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's ¹³ sake : whether *it be* to the king, as supreme; or unto governors, ¹⁴ as unto them that are sent by him for the punishment of evil-doers, and *for* the praise of them that do well. For so is the ¹⁵ will of God, that with well doing *ye* may put to silence the ignorance of foolish men : as free, and not using *your* liberty for a ¹⁶ cloke of maliciousness, but as the servants of God. Honour all ¹⁷ *men*. Love the brotherhood. Fear God. Honour the king. Servants, *be* subject to *your* masters with all fear; not only to ¹⁸ the good and gentle, but also to the froward. For this *is* thank- ¹⁹ worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when *ye* be buffeted ²⁰ for your faults, *ye* shall take it patiently? but if, when *ye* do well, and suffer *for it*, *ye* take it patiently, this *is* acceptable with God. For *even* hereunto were *ye* called : because Christ ²¹ also suffered for us, leaving us an example, that *ye* should follow his steps : who did no sin, neither was guile found in his mouth : ²² who, when he was reviled, reviled not again; when he suffered, ²³ he threatened not; but committed *himself* to him that judgeth righteously : who his own self bare our sins in his own body on ²⁴ the tree, that we, being dead to sins, should live unto righteousness : by whose stripes *ye* were healed. For *ye* were as sheep ²⁵ going astray; but are now returned unto the Shepherd and Bishop of your souls.

3 LIKEWISE, *ye* wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while ² they behold your chaste conversation *coupled* with fear. Whose ³ adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; but ⁴ *let it be* the hidden man of the heart, in *that which* is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in ⁵ the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands : *even* ⁶ as Sara obeyed Abraham, calling him lord : whose daughters *ye* are, as long as *ye* do well, and are not afraid *with* any amazement. Likewise, *ye* husbands, dwell with *them* according ⁷ to knowledge, giving honour unto the wife, as unto the weaker

vessel, and as *being* heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a
10 blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that *they* speak no
11 guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord *are* over the righteous,
12 and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil. And who *is* he that will
13 harm you, if ye be followers of *that which is* good? But and if ye suffer for righteousness' sake, happy *are ye*: and be not
14 afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every *man* that asketh you a reason of the hope that is in
15 you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be
16 ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that *ye* suffer for well
17 doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,
18 being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison;
19 which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing,
20 wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
21 who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

4 FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that
2 hath suffered in the flesh hath ceased from sin; that *he* no longer should live the rest of *his* time in the flesh to the lusts of men,
3 but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings,
4 and abominable idolatries: wherein they think it strange that you run not with *them* to the same excess of riot, speaking evil
5 of *you*: who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel
6 preached also to *them that are* dead, that they might be judged

according to men in the flesh, but live according to God in the spirit.

But the end of all *things* is at hand : be ye therefore sober, 7
and watch unto prayer. And above all *things* have fervent 8
charity among yourselves : for charity shall cover the multitude
of sins. Use hospitality one to another without grudging. 9
As every man hath received *the gift*, *even so* minister the same 10
one to another, as good stewards of the manifold grace of God. If 11
any man speak, *let him speak* as the oracles of God ; if *any man*
minister, *let him do it* as of the ability which God giveth : that
God in all *things* may be glorified through Jesus Christ, to whom
be praise and dominion for ever and ever. Amen.

Beloved, think it not strange concerning the fiery trial which 12
is to try you, as though *some strange thing* happened unto you :
but rejoice, inasmuch as ye are partakers of Christ's sufferings ; 13
that, when his glory shall be revealed, ye may be glad also with
exceeding joy. If ye be reproached for the name of Christ, 14
happy are ye ; for the spirit of glory and of God resteth upon
you : on their part he is evil spoken of, but on your part he is
glorified. But let none of you suffer as a murderer, or *as a* 15
thief, or *as an* evildoer, or as a busybody in other men's matters.
Yet if *any man* suffer as a Christian, let him not be ashamed ; 16
but let him glorify God on this behalf. For the time *is come* 17
that judgment must begin at the house of God : and if *it* first
begin at us, what *shall* the end *be* of them that obey not the
gospel of God ? And if the righteous scarcely be saved, where 18
shall the ungodly and the sinner appear ? Wherefore let them 19
that suffer according to the will of God commit the keeping of
their souls *to him* in well doing, as unto a faithful Creator.

5 THE elders which are among you I exhort, who am also
an elder, and a witness of the sufferings of Christ, and also a
partaker of the glory that shall be revealed : feed the flock of 2
God which is among you, taking the oversight *thereof*, not by
constraint, but willingly ; not for filthy lucre, but of a ready
mind ; neither as being lords over *God's* heritage, but being 3
ensamples to the flock. And when the chief Shepherd shall 4
appear, ye shall receive a crown of glory that fadeth not away.
Likewise, *ye* younger, submit yourselves unto the elder. Yea, all 5
of you be subject one to another, and be clothed with humility :
for God resisteth the proud, and giveth grace to the humble.
Humble yourselves therefore under the mighty hand of God, 6
that he may exalt you in due time : casting all your care upon 7
him ; for he careth for you. Be sober, be vigilant ; because 8
your adversary the devil, as a roaring lion, walketh about, seek-
ing whom he may devour : whom resist stedfast in the faith, 9
knowing that the same afflictions are accomplished in your

- 10 brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.
- 12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

2 PETER

2nd Epistle of Peter.—*This epistle is closely connected with that of Jude, and it is clear that one of them must have copied the other. It seems more likely that Jude was the earlier and that the date of 2 Peter must be put as late as A.D. 150-200. But, if this is so, it is practically impossible that Peter should have been the author, and indeed there is no reason why the apostle should have so shamelessly plagiarised another writer.*

The Epistle's genuineness is also rendered doubtful by the lateness of attestation by Christian writers. Origen, in the third century, is the first to mention it, and he speaks of it with hesitation. Eusebius says that he had not received it as canonical.

- 1 SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through
 2 the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.
- 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of
 4 him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped
 5 the corruption that is in the world through lust: and beside this, giving all diligence, add to your faith virtue; and to virtue
 6 knowledge; and to knowledge temperance; and to temperance
 7 patience; and to patience godliness; and to godliness brotherly
 8 kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither
 9 be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see
 10 Wherefore the rather, brethren, give diligence to make your

calling and election sure : for if ye do these *things*, ye shall never fall : for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in ¹² remembrance of these *things*, though ye know *them*, and be stablished in the present truth. Yea, I think it meet, as long ¹³ as I am in this tabernacle, to stir you up by putting *you* in remembrance; knowing that shortly *I* must put off *this* my ¹⁴ tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that you may be able after my ¹⁵ decease to have these *things* always in remembrance. For we ¹⁶ have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God ¹⁷ the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven ¹⁸ we heard, when we were with him in the holy mount. We have ¹⁹ also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts : knowing ²⁰ this first, that no prophecy of the scripture is of *any* private interpretation. For the prophecy came not in old time by the ²¹ will of man : but holy men of God spake *as they were* moved by the Holy Ghost.

2 BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of ² whom the way of truth shall be evil spoken of. And through ³ covetousness shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the ⁴ angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, *to be* reserved unto judgment; and ⁵ spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha ⁶ into ashes condemned *them* with an overthrow, making *them* an example unto those that after should live ungodly; and ⁷ delivered just Lot, vexed with the filthy conversation of the wicked : (for *that* righteous *man* dwelling among them, in seeing ⁸ and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) the Lord knoweth *how* to deliver the godly ⁹

out of temptations, and to reserve the unjust unto the day of
 10 judgment *to be* punished : but chiefly them that walk after
 the flesh in the lust of uncleanness, and despise government.
 Presumptuous *are they*, selfwilled, they are not afraid to speak
 11 evil of dignities. Whereas angels, which are greater in power
 and might, bring not railing accusation against them before
 12 the Lord. But these, as natural brute beasts, made to be taken
 and destroyed, speak evil of *the things* that they understand
 13 not; and shall utterly perish in their own corruption; and shall
 receive the reward of unrighteousness, *as* they that count it
 pleasure to riot in the day time. Spots *they are* and blemishes,
 sporting themselves with their own deceivings while they feast
 14 with you; having eyes full of adultery and that cannot cease
 from sin; beguiling unstable souls : a heart they have exercised
 15 with covetous practices; cursed children : which have forsaken
 the right way, and are gone astray, following the way of
 Balaam *the son* of Bosor, who loved the wages of unrighteous-
 16 ness; but was rebuked for his iniquity : the dumb ass speaking
 17 with man's voice forbad the madness of the prophet. These
 are wells without water, clouds that are carried with a tempest;
 18 to whom the mist of darkness is reserved for ever. For when
 they speak great swelling *words* of vanity, they allure through
 the lusts of the flesh, through much wantonness, those that
 19 were clean escaped from them who live in error. While they
 promise them liberty, they themselves are the servants of
 corruption : for of whom a man is overcome, of the same is
 20 he brought in bondage. For if after they have escaped the
 pollutions of the world through the knowledge of the Lord and
 Saviour Jesus Christ, they are again entangled therein, and over-
 come, the latter *end* is worse with them than the beginning.
 21 For it had been better for them not to have known the way of
 righteousness, than, after they have known *it*, to turn from the
 22 holy commandment delivered unto them. But it is happened
 unto them according to the true proverb, The dog *is* turned
 to his own vomit again; and, The sow that was washed to
 her wallowing in the mire.

3 THIS second epistle, beloved, I now write unto you; in
 both which I stir up your pure minds by way of remembrance :
 2 that *ye* may be mindful of the words which were spoken before
 by the holy prophets, and of the commandment of us the apostles
 3 of the Lord and Saviour : knowing this first, that there shall
 come in the last days scoffers, walking after their own lusts,
 4 and saying, Where is the promise of his coming? for since the
 fathers fell asleep, all *things* continue as *they were* from the be-
 5 ginning of the creation. For this they willingly are ignorant
 of, that by the word of God the heavens were of old, and the

earth standing out of the water and in the water : whereby 6
the world that then was, being overflowed with water, perished :
but the heavens and the earth, which are now, by the same word 7
are kept in store, reserved unto fire against the day of judgment
and perdition of ungodly men. But, beloved, be not ignorant 8
of this one *thing*, that one day *is* with the Lord as a thousand
years, and a thousand years as one day. The Lord is not slack 9
concerning *his* promise, as some *men* count slackness; but is
longsuffering to us-ward, not willing that any should perish,
but that all should come to repentance. But the day of the 10
Lord will come as a thief in the night; in the which the heavens
shall pass away with a great noise, and the elements shall melt
with fervent heat, the earth also and the works that are therein
shall be burnt up. Seeing then that all these *things* shall be 11
dissolved, what manner *of persons* ought ye to be in all holy
conversation and godliness, looking for and hasting *unto* the 12
coming of the day of God, wherein the heavens being on fire
shall be dissolved, and the elements shall melt with fervent heat ?
Nevertheless we, according to his promise, look for new heavens 13
and a new earth, wherein dwelleth righteousness. Wherefore, 14
beloved, seeing that ye look for such *things*, be diligent that ye
may be found of him in peace, without spot, and blameless. And 15
account *that* the longsuffering of our Lord *is* salvation; even as
our beloved brother Paul also according to the wisdom given
unto him hath written unto you; as also in all *his* epistles, 16
speaking in them of these *things*; in which are some *things* hard
to be understood, which *they that are* unlearned and unstable
wrest, as *they do* also the other scriptures, unto their own de- 17
struction. Ye therefore, beloved, seeing ye know *these things*
before, beware lest ye also, being led away with the error of the
wicked, fall from your own steadfastness. But grow in grace, 18
and *in* the knowledge of our Lord and Saviour Jesus Christ.
To him *be* glory both now and for ever. Amen.

JUDE

Epistle of Jude.—*This is an address not to any particular Church, but to the Christian world in general, and deals with the growth of pestilent heresies. Observe that the author explicitly refers to the apostolic age as already past. The Pauline doctrines had been perverted and false doctrines are taught for hire by unworthy shepherds.*

These and other points seem to indicate a late authorship. The Epistle cannot be dated earlier than A.D. 100 with any plausibility, and it may be as late as 150.

"Jude, the brother of James," constitutes, therefore, a very doubtful superscription. The Greek of the Epistle is by no means that which a Galilean would be likely to use at an early date. Such words as πιστις, σωτηρια and κλητοι have their later technical sense, and the author is evidently a man of some literary culture.

- JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called : mercy unto you, and peace, and love, be multiplied.
- Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrhah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not : but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.
- These are spots in your feasts of charity when they feast with

you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging ¹³ waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, ¹⁴ saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all *that* ¹⁵ *are* ungodly among them of all their ungodly deeds which they have ungodly committed, and of all *their* hard *speeches* which ungodly sinners have spoken against him.

These are murmurers, complainers, walking after their own ¹⁶ lusts; and their mouth speaketh great swelling *words*, having *men's* persons in admiration because of advantage. But, be- ¹⁷ loved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there ¹⁸ should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, ¹⁹ sensual, having not the spirit. But ye, beloved, building up ²⁰ yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our ²¹ Lord Jesus Christ unto eternal life. And of some have com- ²² passion, making a difference: and others save with fear, pulling ²³ *them* out of the fire; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and ²⁴ to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and ²⁵ majesty, dominion and power, both now and ever. Amen.

THE LITERARY MAN'S NEW TESTAMENT

II. THE SYNOPTIC GOSPELS AND ACTS

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THE SYNOPTIC PROBLEM.—What is the Synoptic problem? We have three biographies of Jesus, more or less identical, in some cases curiously alike. What is the relation of these three to one another, and how are we to explain their similarity and occasional dissimilarity? One of the most satisfactory points of modern biblical criticism is that we have attained some sort of definite answer to this problem, and that there is now a substantial agreement upon most of the points. The general conclusion is something of this sort. It used to be urged that the relation between the three Gospels was only to be explained on the ground of an oral transmission of data. Now it is conceded that oral tradition is only a subordinate and unimportant factor, and that the problem, above all, deals with documents. These documents, upon which the synoptic Gospels are based, are, and must be, Greek, not Aramaic. The earliest Gospel is Mark, and this Gospel, or something substantially like it, was before the writers of Matthew and Luke, who embodied it almost in its entirety, but added materials from other sources. And if we ask what these other sources were, two are brought forward which may be identical: "Logia"—a collection of sayings of Christ, speeches, discourses—and what is known as Q (*quelle*, German for source), something at all events beyond the record of Mark.

PRIORITY OF MARK.—The earliest Gospel, then, is Mark. Why?

(1) If we compare the Gospels of Matthew and Luke we shall see that they differ from one another at the beginning (that is to say, Jesus's life before his ministry began) and at the end. But in the account of the ministry Matthew and Luke not only are in close agreement with one another, but in close agreement with Mark. They differ, apparently, when Mark fails them, so that they would seem to be copying Mark, which is therefore an older document.

(2) Mark, with trifling exceptions, has nothing which is not to be found in either Matthew or Luke, but Matthew and Luke have a great deal which is not found in Mark. Mark's history is therefore the earlier version.

It will follow from these and other considerations that the great similarity in the Synoptic Gospels, in incidents, in actual words, and the order of events presuppose a common source. Now these sources may be either oral or documentary. Doubtless there was some oral tradition. For instance, Papias says that Mark's Gospel embodies the oral teaching of Peter. Still, if the only source had been oral, then it must have been in Aramaic, which was the common tongue of Palestine, whereas our Gospels, with their minute coincidences, presuppose a common source in Greek. Thus we seem to be compelled to have a documentary basis for the Gospels. Now the sections which are common to Matthew and Luke and not found in Mark are mainly discourses which Matthew puts together in a consecutive oration like the Sermon on the Mount, while Luke distributes them over various incidents. These discourses probably come from a document now usually called Q. Papias mentions the "Logia" of Matthew, and these may be identical with Q.

Another hypothesis is that as our Matthew is in Greek there was a Hebrew, or Aramaic original, from which it was translated. But it is very doubtful whether a Hebrew or Aramaic original ever existed. The style of Matthew is not that of a translation, and, as we have seen, Matthew was largely dependent on the Greek Gospel of Mark.

Incidentally we discover one reason why that which we reckon the first Gospel is wrongly attributed to Matthew. Why should one who was an apostle, and therefore brought into close association with Jesus, have been dependent in his Life of Jesus on the testimony of one like Mark, who was not an apostle? How, then, did the Gospel come to be attributed to Matthew? If, as Papias says, Matthew originally composed certain sayings of Jesus called "Logia," in Hebrew, we can understand why the Gospel we have under his name, which was a translation of these Logia, should be attributed to Matthew.

Another hypothesis dealing with the Synoptic Gospels may briefly be mentioned. It is that there was an older Mark—*Ur-Markus*—which the other two writers used, not the Mark we possess. But the supposition seems somewhat gratuitous and there is not much reason for it.

So far, then, we come to the following conclusions. The first Gospel was Mark, with the date somewhere about A.D. 70, the second Gospel Matthew, the third Luke—Matthew A.D. 75, Luke A.D. 80, or more likely A.D. 95, the Acts being a few

years later. A.D. 95 would, of course, make Luke a very old man. Matthew and Luke, in composing their Gospels, had before them two documents : (a) Mark's Gospel, (b) Q or a Greek translation of the Logia, unless the two things are identical. In all probability Mark did not have Q before him; otherwise we can hardly understand why he should not have incorporated some of the sayings.

Our last question is, What did Q include, and what was its date? The date is almost impossible to fix. Perhaps we may safely say A.D. 67 as an approximate date. The subject matter of Q was mainly, as we have already seen, discourses, speeches, also one or two complete narratives, such as the Temptation and the healing of the centurion's servant. It probably did not include the history of the Passion and the Resurrection.

It is interesting to observe that, arranged in this fashion, we have in the Gospels and their documentary basis three distinct stages in the evolution of the Gospel writings. Q belongs to the apostolic age, an age which daily expected the Lord's return, and therefore never aimed at anything like an exhaustive account. But the Gospel of Mark, composed no longer in Palestine, but in Rome, represents a second stage, in which a biography was now really needed by a reading public. The two later Gospels belong clearly to a sub-apostolic period. If Q is a collection of sayings and incidents and Mark a collection of vignettes or scenes in the Life of the Master, Matthew aims to give a systematic view of the object of Jesus and a proof of his Messiahship. He is writing, in short, for a larger public. Finally, Luke's main conception is of Jesus, not merely as Messiah of Israel, but as Saviour, the healer of soul and body for all the world. Moreover, Luke is much more of a literary artist than his fellow evangelists.

MARK

Gospel of Mark.—According to Papias, Mark is the interpreter of Peter. Not being a personal witness of Christ's life he wrote down what he gathered from Peter's discourses. Probably there are reminiscences of this sort behind the Gospel, but Mark also added some material (e. g. the discourse in chap. iii., a little apocalypse taken from some written source).

Mark was, likely enough, the author (though none of the titles of the Gospels are original), for if Peter had been the author there is no reason why it should not have been openly stated. The Gospel has come down to us in a mutilated form. It could hardly have ended with xvi. 8, and xvi 9-20 is almost certainly not genuine. It has little connection with its context and external evidence is against it.

Written either in Rome or Jerusalem, but most probably in Rome in the second half of the first century.

1 THE beginning of the gospel of Jesus Christ, the Son of
God; as it is written in the prophets, Behold, I send my messenger 2
before thy face, which shall prepare thy way before thee. The 3
voice of one crying in the wilderness, Prepare ye the way of the
Lord, make his paths straight. John did baptize in the wilder- 4
ness, and preach the baptism of repentance for the remission of
sins. And there went out unto him all the land of Judea, and 5
they of Jerusalem, and were all baptized of him in the river of
Jordan, confessing their sins. And John was clothed with camel's 6
hair, and with a girdle of a skin about his loins; and he did eat
locusts and wild honey; and preached, saying, There cometh 7
one mightier than I after me, the latchet of whose shoes I am
not worthy to stoop down and unloose. I indeed have baptized 8
you with water: but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from 9
Nazareth of Galilee, and was baptized of John in Jordan. And 10
straightway coming up out of the water, he saw the heavens
opened, and the Spirit like a dove descending upon him: and 11
there came a voice from heaven, saying, Thou art my beloved Son,
in whom I am well pleased.

And immediately the Spirit driveth him into the wilderness. 12
And he was there in the wilderness forty days, tempted of Satan; 13
and was with the wild beasts; and the angels ministered unto
him.

Now after that John was put in prison, Jesus came into Galilee, 14
preaching the gospel of the kingdom of God, and saying, The 15
time is fulfilled, and the kingdom of God is at hand: repent ye,
and believe the gospel.

Now as he walked by the sea of Galilee, he saw Simon and 16

Andrew his brother casting a net into the sea : for they were
17 fishers. And Jesus said unto them, Come ye after me, and I
18 will make you to become fishers of men. And straightway they
19 forsook their nets, and followed him. And when he had gone a
little further thence, he saw James the *son* of Zebedee, and John
20 his brother, who also *were* in the ship mending *their* nets. And
straightway he called them : and they left their father Zebedee
in the ship with the hired servants, and went after him.

21 And they went into Capernaum ; and straightway on the
22 sabbath day he entered into the synagogue, and taught. And
they were astonished at his doctrine : for he taught them as *one*
23 that had authority, and not as the scribes. And there was in
their synagogue a man with an unclean spirit ; and he cried out,
24 saying, Let *us* alone ; what have we to do with thee, *thou* Jesus
of Nazareth ? art thou come to destroy us ? I know thee who
25 thou art, the Holy One of God. And Jesus rebuked him, saying,
26 Hold thy peace, and come out of him. And when the unclean
spirit had torn him, and cried with a loud voice, he came out of
27 him. And they were all amazed, insomuch that *they* questioned
among themselves, saying, What *thing* is this ? what new doctrine
is this ? for with authority commandeth he even the unclean
28 spirits, and they do obey him. And immediately his fame spread
abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue,
they entered into the house of Simon and Andrew, with James
30 and John. But Simon's wife's mother lay sick of a fever, and
31 anon they tell him of her. And he came and took her by the
hand, and lifted her up ; and immediately the fever left her, and
32 she ministered unto them. And at even, when the sun did set,
they brought unto him all that were diseased, and them that
33 were possessed with devils. And all the city was gathered
34 together at the door. And he healed many *that were* sick of
divers diseases, and cast out many devils ; and suffered not the
devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he
went out, and departed into a solitary place, and there prayed.
36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men*
38 seek for thee. And he said unto them, Let us go into the next
towns, that I may preach there also : for therefore came I forth.
39 And he preached in their synagogues throughout all Galilee, and
cast out devils.

40 And there came a leper to him, beseeching him, and kneeling
down to him, and saying unto him, If thou wilt, thou canst
41 make me clean. And Jesus, moved with compassion, put forth
his hand, and touched him, and saith unto him, I will ; be thou
42 clean. And as soon as he had spoken, immediately the leprosy

departed from him, and he was cleansed. And he straitly 43
charged him, and forthwith sent him away; and saith unto 44
him, See thou say nothing to any *man*: but go thy way, shew
thyself to the priest, and offer for thy cleansing *those things*
which Moses commanded, for a testimony unto them. But he 45
went out, and began to publish *it* much, and to blaze abroad the
matter, insomuch that *Jesus* could no more openly enter into
the city, but was without in desert places: and they came to
him from every quarter.

2 AND again he entered into Capernaum after *some* days;
and it was noised that he was in the house. And straightway 2
many were gathered together, insomuch that there was no room
to receive *them*, no, not so much as about the door: and he
preached the word unto them. And they come unto him, bring- 3
ing one sick of the palsy, *which was* borne of four. And when 4
they could not come nigh unto him for the press, they uncovered
the roof where he was: and when they had broken *it* up, they
let down the bed wherein the sick of the palsy lay. When *Jesus* 5
saw their faith, he said unto the sick of the palsy, Son, thy sins
be forgiven thee. But there were certain of the scribes sitting 6
there, and reasoning in their hearts, Why doth this *man* thus
speak blasphemies? who can forgive sins but God only? And 8
immediately, when *Jesus* perceived in his spirit that they so
reasoned within themselves, he said unto them, Why reason ye
these *things* in your hearts? Whether is it easier to say to the 9
sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise,
and take up thy bed, and walk? But that ye may know that 10
the Son of man hath power on earth to forgive sins, (he saith
to the sick of the palsy,) I say unto thee, Arise, and take up thy 11
bed, and go thy way into thine house. And immediately he 12
arose, took up the bed, and went forth before *them* all; insomuch
that *they* were all amazed, and glorified God, saying, We never
saw *it* on this fashion.

And he went forth again by the sea side; and all the multitude 13
resorted unto him, and he taught them. And as he passed by, 14
he saw Levi the *son* of Alphaeus sitting at the receipt of custom,
and said unto him, Follow me. And he arose and followed him.
And it came to pass, that as *Jesus* sat at meat in his house, 15
many publicans and sinners sat also together with *Jesus* and his
disciples: for there were many, and they followed him. And 16
when the scribes and Pharisees saw him eat with publicans and
sinners, they said unto his disciples, How *is it* that he eateth
and drinketh with publicans and sinners? When *Jesus* heard 17
it, he saith unto them, They that are whole have no need of
the physician, but they that are sick: I came not to call *the*
righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast :
and they come and say unto him, Why do the disciples of John
19 and of the Pharisees fast, but thy disciples fast not ? And Jesus
said unto them, Can the children of the bridechamber fast, while
the bridegroom is with them ? as long as they have the bride-
20 groom with them, they cannot fast. But the days will come,
when the bridegroom shall be taken away from them, and then
21 shall they fast in those days. No *man* also seweth a piece of
new cloth on an old garment : else the new piece that filled it
22 up taketh away *from* the old, and the rent is made worse. And
no *man* putteth new wine into old bottles : else the new wine
doth burst the bottles, and the wine is spilled, and the bottles
will be marred : but new wine must be put into new bottles.
23 And it came to pass, that he went through the corn fields on
the sabbath day ; and his disciples began, as they went, to pluck
24 the ears of corn. And the Pharisees said unto him, Behold, why
do they on the sabbath day *that* which is not lawful ? And he
25 said unto them, Have ye never read what David did, when he
had need, and was an hungred, he, and they *that were* with him ?
26 How he went into the house of God in the days of Abiathar the
high priest, and did eat the shewbread, which is not lawful to
eat but for the priests, and gave also to them which were with
27 him ? And he said unto them, The sabbath was made for man,
28 *and* not man for the sabbath : therefore the Son of man is Lord
also of the sabbath.

3 AND he entered again into the synagogue ; and there was
2 a man there which had a withered hand. And they watched
him, whether he would heal him on the sabbath day ; that they
3 might accuse him. And he saith unto the man which had the
4 withered hand, Stand forth. And he saith unto them, Is it law-
ful to do good on the sabbath day, or to do evil ? to save life,
5 or to kill ? But they held their peace. And when he had looked
round about on them with anger, being grieved for the hardness
of their hearts, he saith unto the man, Stretch forth thine hand.
And he stretched *it* out : and his hand was restored whole as
6 the other. And the Pharisees went forth, and straightway took
counsel with the Herodians against him, how they might destroy
him.

7 But Jesus withdrew himself with his disciples to the sea :
and a great multitude from Galilee followed him, and from
8 Judea, and from Jerusalem, and from Idumea, and *from* beyond
Jordan ; and they about Tyre and Sidon, a great multitude,
when they had heard what great *things* he did, came unto him.
9 And he spake to his disciples, that a small ship should wait on
him because of the multitude, lest they should throng him.
10 For he had healed many ; insomuch that *they* pressed upon

him for to touch him, as many as had plagues. And unclean 11
spirits, when they saw him, fell down before him, and cried,
saying, Thou art the Son of God. And he straitly charged them 12
that they should not make him known. And he goeth up into 13
a mountain, and calleth unto *him* whom he would: and they
came unto him. And he ordained twelve, that they should be 14
with him, and that he might send them forth to preach, and to 15
have power to heal sicknesses, and to cast out devils: and 16
Simon he surnamed Peter; and James the *son* of Zebedee, and 17
John the brother of James; (and he surnamed them Boanerges,
which is, The sons of thunder :) and Andrew, and Philip, and 18
Bartholomew, and Matthew, and Thomas, and James the *son*
of Alphaeus, and Thaddeus, and Simon the Canaanite, and Judas 19
Iscariot, which also betrayed him.

And they went into a house. And *the* multitude cometh to- 20
gether again, so that they could not so much as eat bread. And 21
when his friends heard *of it*, they went out to lay hold on him :
for they said, He is beside himself. And the scribes which came 22
down from Jerusalem said, He hath Beelzebub, and by the
prince of the devils casteth he out devils. And he called them 23
unto *him*, and said unto them in parables, How can Satan cast
out Satan? And if a kingdom be divided against itself, that 24
kingdom cannot stand. And if a house be divided against itself, 25
that house cannot stand. And if Satan rise up against himself, 26
and be divided, he cannot stand, but hath an end. No *man* 27
can enter into a strong *man's* house, and spoil his goods, except
he will first bind the strong *man*; and then he will spoil his
house. Verily I say unto you, All sins shall be forgiven unto the 28
sons of men, and blasphemies wherewith soever they shall blas-
pheme: but he that shall blaspheme against the Holy Ghost 29
hath never forgiveness, but is in danger of eternal damnation.
Because they said, He hath an unclean spirit. 30

There came then *his* brethren and his mother, and, standing 31
without, sent unto him, calling him. And *the* multitude sat 32
about him, and they said unto him, Behold, thy mother and thy
brethren without seek for thee. And he answered them, saying, 33
Who is my mother, or my brethren? And he looked round 34
about on them which sat about him, and said, Behold my mother
and my brethren. For whosoever shall do the will of God, the 35
same is my brother, and my sister, and mother.

4 AND he began again to teach by the sea side: and there
was gathered unto him a great multitude, so that he entered into
a ship, and sat in the sea; and the whole multitude was by the
sea on the land. And he taught them many *things* by parables, 2
and said unto them in his doctrine, Harken; Behold, there 3
went out a sower to sow: and it came to pass, as *he* sowed, 4

some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because *it* had no depth of earth: but when the sun was up, it was scorched; and because *it* had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these things* are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them. And he said unto them, Know ye not this parable? and how *then* will you know all parables? The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other *things* entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some *thirtyfold*, some sixty, and some an hundred.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed? *and* not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was *any thing* kept secret, but that it should come abroad. If *any man* have ears to hear, let him hear. And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even *that* which he hath.

And he said, So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But

when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

✕ And he said, Whereunto shall we liken the kingdom of God? 30 or with what comparison shall we compare it? *It is like a* 31 grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, 32 it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. And with many such parables spake he the 33 word unto them, as they were able to hear it. But without a 34 parable spake he not unto them: and *when they were* alone, he expounded *all things* to his disciples.

And the same day, when the even was come, he saith unto them, 35 Let us pass over unto the other side. And when they had sent 36 away the multitude, they took him *even* as he was in the ship. And there were also with him other little ships. And there arose 37 a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, 38 asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and 39 rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto 40 them, Why are ye so fearful? how *is it* that you have no faith? And they feared exceedingly, and said one to another, What 41 *manner of man* is this, that even the wind and the sea obey him?

5 AND they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the 2 ship, immediately there met him out of the tombs a man with an unclean spirit, who had *his* dwelling among the tombs; and 3 no *man* could bind him, no, not with chains: because that he 4 had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night 5 and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, 6 he ran and worshipped him, and cried with a loud voice, and 7 said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. 8 And he asked him, What *is* thy name? And he answered, 9 saying, My name is Legion: for we are many. And he besought 10 him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of 11 swine feeding. And all the devils besought him, saying, Send 12 us into the swine, that we may enter into them. And forthwith 13

Jesus gave them leave. And the unclean spirits went out, and entered into the swine : and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were
14 choked in the sea. And they that fed the swine fled, and told
it in the city, and in the country. And they went out to see
15 what it was that was done. And they come to Jesus, and see
him that was possessed with the devil, and had the legion, sitting,
16 and clothed, and in his right mind : and they were afraid. And
they that saw it told them how it befell to him that was possessed
17 with the devil, and *also* concerning the swine. And they began
18 to pray him to depart out of their coasts. And when he was
come into the ship, he that had been possessed with the devil
19 prayed him that he might be with him. Howbeit Jesus suffered
him not, but saith unto him, Go home to thy *friends*, and tell
them how great *things* the Lord hath done for thee, and hath
20 had compassion on thee. And he departed, and began to publish
in Decapolis how great *things* Jesus had done for him : and all
men did marvel.

21 And when Jesus was passed over again by ship unto the other
side, much people gathered unto him : and he was nigh unto the
22 sea. And behold, there cometh one of the rulers of the syna-
gogue, Jairus by name ; and when he saw him, he fell at his
23 feet, and besought him greatly, saying, My little daughter lieth
at the point of death : *I pray thee*, come and lay *thy* hands on
24 her, that she may be healed ; and she shall live. And *Jesus*
went with him ; and much people followed him, and thronged
25 him. And a certain woman, which had an issue of blood twelve
26 years, and had suffered many *things* of many physicians, and had
spent all that she had, and was nothing bettered, but rather
27 grew worse, when she had heard of Jesus, came in the press
28 behind, and touched his garment. For she said, If I may touch
29 but his clothes, I shall be whole. And straightway the fountain
of her blood was dried up ; and she felt in *her* body that she was
30 healed of *that* plague. And Jesus immediately knowing in him-
self that virtue had gone out of him, turned him about in the
31 press, and said, Who touched my clothes ? And his disciples
said unto him, Thou seest the multitude thronging thee, and
32 sayest thou, Who touched me ? And he looked round about to
33 see her that had done this *thing*. But the woman fearing and
trembling, knowing what was done in her, came and fell down
34 before him, and told him all the truth. And he said unto her,
Daughter, thy faith hath made thee whole ; go in peace, and be
35 whole of thy plague. While he yet spake, there came from the
ruler of the synagogue's *house certain* which said, Thy daughter
36 is dead : why troublest thou the Master any further ? As soon
as Jesus heard the word *that was* spoken, he saith unto the ruler
37 of the synagogue, Be not afraid, only believe. And he suffered

no *man* to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of 38 the synagogue, and seeth *the* tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, 39 Why make ye *this* ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had 40 put *them* all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, 41 and said unto her, TALITHA CUMI; which is, being interpreted, Damsel (I say unto thee) arise. And straightway the damsel 42 arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. And he 43 charged them straitly that no *man* should know it; and commanded that *something* should be given her to eat.

6 AND he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was 2 come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these *things*? and what wisdom *is this* which is given unto him, that even such mighty works are wrought by his hands? Is not this 3 the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A 4 prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could there 5 do no mighty work, save that he laid *his* hands upon a few sick *folk*, and healed *them*. And he marvelled because of their un- 6 belief. And he went round about the villages, teaching.

And he calleth unto *him* the twelve, and began to send them 7 forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing 8 for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: but *be* shod with sandals; and not put on two 9 coats. And he said unto them, In what place soever ye enter 10 into a house, there abide till ye depart from that place. And 11 whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that 12 city. And they went out, and preached that *men* should repent. 13 And they cast out many devils, and anointed with oil many *that were* sick, and healed *them*.

And king Herod heard *of him*; (for his name was spread 14 abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves

15 in him. Others said, That it is Elias. And others said, That
16 it is a prophet, or as one of the prophets. But when Herod
heard *thereof*, he said, It is John, whom I beheaded : he is risen
17 from the dead. For Herod himself had sent forth and laid hold
upon John, and bound him in prison for Herodias' sake, his
18 brother Philip's wife : for he had married her. For John had
said unto Herod, It is not lawful for thee to have thy brother's
19 wife. Therefore Herodias had a quarrel against him, and would
20 have killed him ; but she could not : for Herod feared John,
knowing that he *was* a just man and a holy, and observed him ;
and when he heard him, he did many *things*, and heard him
21 gladly. And when a convenient day was come, that Herod on
his birthday made a supper to his lords, high captains, and
22 chief *estates* of Galilee ; and when the daughter of the said Herodias
came in, and danced, and pleased Herod and them that sat with
him, the king said unto the damsel, Ask of me whatsoever thou
23 wilt, and I will give *it* thee. And he sware unto her, Whatsoever
thou shalt ask of me, I will give *it* thee, unto the half of my
24 kingdom. And she went forth, and said unto her mother, What
25 shall I ask ? And she said, The head of John the Baptist. And
she came in straightway with haste unto the king, and asked,
saying, I will that thou give me by and by in a charger the
26 head of John the Baptist. And the king was exceeding sorry ;
yet for his oath's sake, and for their sakes which sat with *him*,
27 he would not reject her. And immediately the king sent an
executioner, and commanded his head to be brought : and he
28 went and beheaded him in the prison, and brought his head in a
charger, and gave it to the damsel : and the damsel gave it to
29 her mother. And when his disciples heard *of it*, they came and
took up his corpse, and laid it in a tomb.
30 And the apostles gathered themselves together unto Jesus,
and told him all *things*, both what they had done, and what they
31 had taught. And he said unto them, Come ye yourselves apart
into a desert place, and rest a while : for there were many coming
and going, and they had no leisure so much as to eat.
32 And they departed into a desert place by ship privately.
33 And the people saw them departing, and many knew him, and
ran afoot thither out of all cities, and outwent them, and came
34 together unto him. And Jesus, when he came out, saw much
people, and was moved with compassion toward them, because
they were as sheep not having a shepherd : and he began to
35 teach them many *things*. And when the day was now far spent,
his disciples came unto him, and said, *This* is a desert place,
36 and now the time *is* far passed : send them away, that they may
go into the country round about, and *into* the villages, and buy
37 themselves bread : for they have nothing to eat. He answered
and said unto them, Give ye them to eat. And they say unto

him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves 38 have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them to make all sit down 39 by companies upon the green grass. And they sat down in 40 ranks, by hundreds, and by fifties. And when he had taken 41 the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among *them* all. And 42 they did all eat, and were filled. And they took up twelve 43 baskets full of the fragments, and of the fishes. And they that 44 did eat *of* the loaves were about five thousand men.

And straightway he constrained his disciples to get into the 45 ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, 46 he departed into a mountain to pray. And when even was 47 come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was 48 contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the 49 sea, they supposed *it* had been a spirit, and cried out: for they 50 all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the 51 wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* 52 of the loaves: for their heart was hardened.

And when they had passed over, they came into the land of 53 Genesaret, and drew to the shore. And when they were come out 54 of the ship, straightway they knew him, and ran through that 55 whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whither- 56 soever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

7 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw 2 some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and 3 all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, 4 except they wash, they eat not. And many other *things* there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables. Then the Pharisees and 5

scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?
6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with
7 *their* lips, but *their* heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of
8 men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups : and many
9 other such like *things* ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own
10 tradition. For Moses said, Honour thy father and thy mother ; and, Whoso curseth father or mother, let him die the death.
11 But ye say, If a man shall say to *his* father or mother, *It is* Corban, that is to say, a gift, *by* whatsoever thou mightest be
12 profited by me ; *he shall be free*. And ye suffer him no more to
13 do ought for his father or his mother ; making the word of God of none effect through your tradition, which ye have delivered : and many such like *things* do ye.
14 And when he had called all the people unto *him*, he said unto them, Hearken unto me every one of you, and understand :
15 There is nothing from without a man, that entering into him can defile him : but the *things* which come out of him, those are
16 they that defile the man. If any *man* have ears to hear, let him
17 hear. And when he was entered into *the* house from the people,
18 his disciples asked him concerning the parable. And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever *thing* from without entereth into the
19 man, *it* cannot defile him ; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all
20 meats ? And he said, That which cometh out of the man, that
21 defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye,
23 blasphemy, pride, foolishness : all these evil *things* come from within, and defile the man.
24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no *man*
25 know *it* : but he could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came
26 and fell at his feet : the woman was a Greek, a Syrophenician by nation ; and she besought him that he would cast forth the
27 devil out of her daughter. But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's
28 bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the
29 children's crumbs. And he said unto her, For this saying go
30 thy way ; the devil is gone out of thy daughter. And when

she was come to her house, she found the devil gone out, and *her* daughter laid upon the bed.

And again, departing from the coasts of Tyre and Sidon, he ³¹ came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one *that was* deaf, and had ³² an impediment in his speech; and they beseech him to put *his* hand upon him. And he took him aside from the multitude, ³³ and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto ³⁴ him, ΕΡΗΦΑΘΑ, that is, Be opened. And straightway his ³⁵ ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no ³⁶ *man*: but the more he charged them, so much the more a great deal they published *it*; and were beyond measure astonished, ³⁷ saying, He hath done all *things* well: he maketh both the deaf to hear, and the dumb to speak.

8 IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto *him*, and saith unto them, I have compassion on the multitude, because they have ² now been with me three days, and have nothing to eat: and if ³ I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples ⁴ answered him, From whence can a man satisfy these *men* with bread here in the wilderness? And he asked them, How many ⁵ loaves have ye? And they said, Seven. And he commanded ⁶ the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. And they had a few small fishes: and he blessed, and commanded ⁷ to set them also before *them*. So they did eat, and were filled: ⁸ and they took up of the broken *meat* that was left seven baskets. And they that had eaten were about four thousand: and he ⁹ sent them away.

And straightway he entered into a ship with his disciples, ¹⁰ and came into the parts of Dalmanutha. And the Pharisees ¹¹ came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his ¹² spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and entering into the ship again ¹³ departed to the other side.

Now *the disciples* had forgotten to take bread, neither had they ¹⁴ in the ship with them more than one loaf. And he charged ¹⁵ them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among them- ¹⁶ selves, saying, *It is* because we have no bread. And when Jesus ¹⁷

- knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye
18 your heart yet hardened? Having eyes, see ye not? and having
19 ears, hear ye not? and do ye not remember? When I brake
the five loaves among five thousand, how many baskets full of
20 fragments took ye up? They say unto him, Twelve. And
when the seven among four thousand, how many baskets full of
21 fragments took ye up? And they said, Seven. And he said
unto them, How *is it that* ye do not understand?
- 22 And he cometh to Bethsaida; and they bring a blind man
23 unto him, and besought him to touch him. And he took the
blind man by the hand, and led him out of the town; and when
he had spit on his eyes, and put *his* hands upon him, he asked
24 him if he saw ought. And he looked up, and said, I see men
25 as trees, walking. After that he put *his* hands again upon his
eyes, and made him look up: and he was restored, and saw every
26 *man* clearly. And he sent him away to his house, saying, Neither
go into the town, nor tell *it* to any in the town.
- 27 And Jesus went out, and his disciples, into the towns of Cesarea
Philippi: and by the way he asked his disciples, saying unto
28 them, Whom do men say that I am? And they answered, John
the Baptist: but some *say*, Elias; and others, One of the pro-
29 phets. And he saith unto them, But whom say ye that I am?
And Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no *man* of him.
- 31 And he began to teach them, that the Son of man must suffer
many *things*, and be rejected of the elders, and *of* the chief priests,
32 and scribes, and be killed, and after three days rise again. And
he spake *that* saying openly. And Peter took him, and began to
33 rebuke him. But when he had turned about and looked on
his disciples, he rebuked Peter, saying, Get thee behind me,
Satan: for thou savourest not the *things* that be of God, but
34 the *things* that be of men. And when he had called the people
unto *him* with his disciples also, he said unto them, Whosoever
will come after me, let him deny himself, and take up his cross,
35 and follow me. For whosoever will save his life shall lose it;
but whosoever shall lose his life for my sake and the gospel's,
36 the same shall save it. For what shall it profit a man, if he shall
37 gain the whole world, and lose his own soul? Or what shall a
38 man give in exchange for his soul? Whosoever therefore shall
be ashamed of me and of my words in this adulterous and sinful
generation; of him also shall the Son of man be ashamed, when
he cometh in the glory of his Father with the holy angels. 9 And
he said unto them, Verily I say unto you, That there be some of
them that stand here, which shall not taste of death, till they
have seen the kingdom of God come with power.
- 2 And after six days Jesus taketh with *him* Peter, and James,

and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white *them*. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no *man* any more, save Jesus only with themselves.

And as they came down from the mountain, he charged them that they should tell no *man* what *things* they had seen, till the Son of man were risen from the dead. And they kept *that* saying with themselves, questioning *one* with *another* what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all *things*; and how it is written of the Son of man, that he must suffer many *things*, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

And when he came to *his* disciples, he saw a great multitude about them, and *the* scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him. And he asked the scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit: and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any *thing*, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all *things* are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge

26 thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of *him*: and he
27 was as one dead; insomuch that many said, He is dead. But
28 Jesus took him by the hand, and lifted him up; and he arose.
29 And when he was come into *the* house, his disciples asked him
privately, Why could not we cast him out? And he said unto
them, This kind can come forth by nothing, but by prayer and
fasting.
30 And they departed thence, and passed through Galilee; and
31 he would not that any *man* should know *it*. For he taught his
disciples, and said unto them, The Son of man is delivered into
the hands of men, and they shall kill him; and after that he is
32 killed, he shall rise the third day. But they understood not
that saying, and were afraid to ask him.
33 And he came to Capernaum: and being in the house he asked
them, What *was it that* ye disputed among yourselves by the
34 way? But they held their peace: for by the way they had
35 disputed among themselves, who *should be* the greatest. And
he sat down, and called the twelve, and saith unto them, If any
man desire to be first, *the same* shall be last of all, and servant of
36 all. And he took a child, and set him in the midst of them:
and when he had taken him in his arms, he said unto them,
37 Whosoever shall receive one of such children in my name, re-
ceiveth me: and whosoever shall receive me, receiveth not me,
but him that sent me.
38 And John answered him, saying, Master, we saw one casting
out devils in thy name, and he followeth not us: and we forbad
39 him, because he followeth not us. But Jesus said, Forbid him
not: for there is no *man* which shall do a miracle in my name,
40 that can lightly speak evil of me. For he that is not against
41 us is on our part. For whosoever shall give you a cup of water
to drink in my name, because ye belong to Christ, verily I say
42 unto you, he shall not lose his reward. And whosoever shall
offend one of *these* little ones that believe in me, it is better for
him that a millstone were hanged about his neck, and he were
43 cast into the sea. And if thy hand offend thee, cut it off: it is
better for thee to enter into life maimed, than having two hands
44 to go into hell, into the fire that never shall be quenched: where
45 their worm dieth not, and the fire is not quenched. And if
thy foot offend thee, cut it off: it is better for thee to enter
halt into life, than having two feet to be cast into hell, into the
46 fire that never shall be quenched: where their worm dieth not,
47 and the fire is not quenched. And if thine eye offend thee, pluck
it out: it is better for thee to enter into the kingdom of God
with one eye, than having two eyes to be cast into hell fire:
48 where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, and every sacrifice shall

be salted with salt. Salt is good : but if the salt have lost 50 his saltness, wherewith will you season it? Have salt in yourselves, and have peace one with another.

10 AND he rose from thence, and cometh into the coasts of Judea by the farther side of Jordan : and the people resort unto him again ; and, as he was wont, he taught them again. And 2 the Pharisees came to *him*, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and 3 said unto them, What did Moses command you? And they said, 4 Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them, For the hardness of 5 your heart he wrote you this precept. But from the beginning 6 of the creation God made them male and female. For this cause 7 shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one flesh : so then they are no more 8 twain, but one flesh. What therefore God hath joined together, 9 let not man put asunder. And in the house his disciples ask him 10 again of the same *matter*. And he saith unto them, Whosoever 11 shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and 12 be married to another, she committeth adultery.

And they brought young children to him, that he should touch 13 them : and *his* disciples rebuked those that brought *them*. But 14 when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I say unto you, Who- 15 soever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put 16 *his* hands upon them, and blessed them.

And when he was gone forth into the way, there came one 17 running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto 18 him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, Do not commit 19 adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered 20 and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, 21 One *thing* thou lacketh : go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me. And he was sad at 22 *that* saying, and went away grieved : for he had great possessions.

And Jesus looked round about, and saith unto his disciples, 23 How hardly shall they that have riches enter into the kingdom of God ! And the disciples were astonished at his words. But Jesus 24 answereth again, and saith unto them, Children, how hard is it

- 25 for them that trust in riches to enter into the kingdom of God !
It is easier for a camel to go through the eye of a needle, than for
26 a rich *man* to enter into the kingdom of God. And they were
astonished out of measure, saying among themselves, Who then
27 can be saved ? And Jesus looking upon them saith, With men
it is impossible, but not with God : for with God all *things* are
possible.
- 28 Then Peter began to say unto him, Lo, we have left all, and
29 have followed thee. And Jesus answered and said, Verily I say
unto you, There is no *man* that hath left house, or brethren, or
sisters, or father, or mother, or wife, or children, or lands, for my
30 sake, and the gospel's, but he shall receive an hundredfold now
in this time, houses, and brethren, and sisters, and mothers, and
children, and lands, with persecutions ; and in the world to come
31 eternal life. But many *that are* first shall be last ; and the last
first.
- 32 And they were in the way going up to Jerusalem ; and Jesus
went before them : and they were amazed ; and as they followed,
they were afraid. And he took again the twelve, and began to tell
33 them what *things* should happen unto him, *saying*, Behold, we
go up to Jerusalem ; and the Son of man shall be delivered unto
the chief priests, and unto the scribes ; and they shall condemn
34 him to death, and shall deliver him to the Gentiles : and they
shall mock him, and shall scourge him, and shall spit upon him,
and shall kill him : and the third day he shall rise again.
- 35 And James and John, the sons of Zebedee, come unto him,
saying, Master, we would that thou shouldest do for us whatsoever
36 we shall desire. And he said unto them, What would ye that I
should do for you ? They said unto him, Grant unto us that we
37 may sit, one on thy right hand, and the other on thy left hand,
38 in thy glory. But Jesus said unto them, Ye know not what ye
ask : can ye drink *of* the cup that I drink *of* ? and be baptized
with the baptism that I am baptized *with* ? And they said unto
39 him, We can. And Jesus said unto them, Ye shall indeed drink
of the cup that I drink *of* ; and *with* the baptism that I am bap-
40 tized *withal* shall ye be baptized : but to sit on my right hand
and on my left hand is not mine to give ; but *it shall be given to*
41 *them* for whom it is prepared. And when the ten heard *it*, they
42 began to be much displeased with James and John. But Jesus
called them to *him*, and saith unto them, Ye know that they
which are accounted to rule over the Gentiles exercise lordship
over them ; and their great ones exercise authority upon them.
43 But so shall it not be among you : but whosoever will be great
44 among you, shall be your minister : and whosoever of you will
45 be the chiefest, shall be servant of all. For even the Son of man
came not to be ministered unto, but to minister, and to give his
life a ransom for many.

And they came to Jericho : and as he went out of Jericho 46
with his disciples and a great number of people, blind Bartimeus,
the son of Timeus, sat by the *highway* side begging. And when 47
he heard that it was Jesus of Nazareth, he began to cry out, and
say, Jesus, *thou* Son of David, have mercy on me. And many 48
charged him that he should hold his peace : but he cried the
more a great deal, *Thou* Son of David, have mercy on me. And 49
Jesus stood still, and commanded him to be called. And they
call the blind man, saying unto him, Be of good comfort, rise ;
he calleth thee. And he, casting away his garment, rose, and 50
came to Jesus. And Jesus answered and said unto him, What 51
wilt thou *that* I should do unto thee ? The blind man said unto
him, Lord, that I might receive my sight. And Jesus said unto 52
him, Go thy way ; thy faith hath made thee whole. And
immediately he received his sight, and followed Jesus in the
way.

11 AND when they came nigh to Jerusalem, unto Bethphage
and Bethany, at the mount of Olives, he sendeth forth two of his
disciples, and saith unto them, Go your way into the village over 2
against you : and as soon as ye be entered into it, ye shall find
a colt tied, whereon never man sat ; loose him, and bring *him*.
And if any *man* say unto you, Why do ye this ? say ye that the 3
Lord hath need of him ; and straightway he will send him hither.
And they went their way, and found the colt tied by the door 4
without in a place where two ways met ; and they loose him.
And certain of them that stood there said unto them, What do 5
ye, loosing the colt ? And they said unto them even as Jesus
had commanded : and they let them go. And they brought the 6
colt to Jesus, and cast their garments on him ; and he sat 7
upon him. And many spread their garments in the way : and 8
others cut down branches off the trees, and strawed *them* in the
way. And they that went before, and they that followed, cried, 9
saying, Hosanna ; Blessed is he that cometh in the name of the
Lord : Blessed *be* the kingdom of our father David, that cometh 10
in the name of the Lord : Hosanna in the highest. And Jesus 11
entered into Jerusalem, and into the temple : and when he had
looked round about upon all *things*, and now the eventide was
come, he went out unto Bethany with the twelve.

And on the morrow, when they were come from Bethany, he 12
was hungry : and seeing a fig tree afar off having leaves, he came, 13
if haply he might find any *thing* thereon : and when he came to
it, he found nothing but leaves ; for the time of figs was not *yet*.
And Jesus answered and said unto it, No *man* eat fruit of thee 14
hereafter for ever. And his disciples heard *it*.

And they come to Jerusalem : and Jesus went into the temple, 15
and began to cast out them that sold and bought in the temple,

and overthrew the tables of the money-changers, and the seats
16 of them that sold doves; and would not suffer that any *man*
17 should carry *any* vessel through the temple. And he taught,
saying unto them, Is it not written, My house shall be called of
all nations the house of prayer? but ye have made it a den of
18 thieves. And the scribes and chief priests heard *it*, and sought
how they might destroy him: for they feared him, because all
19 the people was astonished at his doctrine. And when even was
come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree
21 dried up from the roots. And Peter calling to remembrance
saith unto him, Master, behold, the fig tree which thou cursedst
22 is withered away. And Jesus answering saith unto them, Have
23 faith in God. For verily I say unto you, That whosoever shall
say unto this mountain, Be thou removed, and be thou cast into
the sea; and shall not doubt in his heart, but shall believe that
those things which he saith shall come to pass; he shall have
24 whatsoever he saith. Therefore I say unto you, What *things*
soever ye desire, when ye pray, believe that ye receive *them*, and
25 ye shall have *them*. And when ye stand praying, forgive, if ye
have ought against any: that your Father also which is in heaven
26 may forgive you your trespasses. But if you do not forgive,
neither will your Father which is in heaven forgive your tres-
passes.

27 And they come again to Jerusalem: and as he was walking in
the temple, there come to him the chief priests, and the scribes,
28 and the elders, and say unto him, By what authority doest thou
these *things*? and who gave thee this authority to do these *things*?
29 And Jesus answered and said unto them, I will also ask of you
one question, and answer me, and I will tell you by what authority
30 I do these *things*. The baptism of John, was *it* from heaven, or
31 of men? answer me. And they reasoned with themselves, say-
32 ing, If we shall say, From heaven; he will say, Why then did
ye not believe him? But if we shall say, Of men; they feared
33 the people: for all *men* counted John, that he was a prophet
indeed. And they answered and said unto Jesus, We cannot
tell. And Jesus answering saith unto them, Neither do I tell
you by what authority I do these *things*.

12 AND he began to speak unto them by parables. A *certain*
man planted a vineyard, and set a hedge about *it*, and digged a
place for the winefat, and built a tower, and let it out to husband-
2 men, and went into a far country. And at the season he sent to the
husbandmen a servant, that he might receive from the husband-
3 men of the fruit of the vineyard. And they caught him, and
4 beat *him*, and sent *him* away empty. And again he sent unto
them another servant; and at him they cast stones, and wounded

him in the head, and sent *him* away shamefully handled. And again he sent another; and *him* they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent *him* also last unto them, saying, They will reverence my son. But those husbandmen said amongst themselves, This is the heir; come, let us kill *him*, and the inheritance shall be ours. And they took *him*, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes? And they sought to lay hold on *him*, but feared the people: for they knew that he had spoken the parable against them: and they left *him*, and went their way.

And they send unto *him* certain of the Pharisees and of the Herodians, to catch *him* in *his* words. And when they were come, they say unto *him*, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose is this image and superscription? And they said unto *him*, Cesar's. And Jesus answering said unto them, Render to Cesar the *things* that are Cesar's, and to God the *things* that are God's. And they marvelled at *him*.

Then come unto *him* the Sadducees, which say there is no resurrection; and they asked *him*, saying, Master, Moses wrote unto us, If a man's brother die, and leave *his* wife behind *him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he *any* seed: and the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto *him*, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.

And one of the scribes came, and having heard them reasoning

together, and perceiving that he had answered them well, asked
29 him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel;
30 The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength : this is the first commandment.
31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than
32 these. And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other
33 but he : and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings, and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no *man* after that durst ask him *any question*.

35 And Jesus answered and said, while he taught in the temple,
36 How say the scribes that Christ is the Son of David? For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord ; and whence is he *then* his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the
39 marketplaces, and the chief seats in the synagogues, and the
40 uppermost rooms at feasts : which devour widows' houses, and for a pretence make long prayers : these shall receive greater damnation.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many *that were* rich cast
42 in much. And there came a certain poor widow, and she threw in
43 two mites, which make a farthing. And he called unto *him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into
44 the treasury : for all *they* did cast in of their abundance ; but she of her want did cast in all that she had, *even* all her living.

13 AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what
2 buildings *are here*. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon
3 another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James
4 and John and Andrew asked him privately, Tell us, when shall these *things* be? and what *shall be* the sign when all these *things*
5 shall be fulfilled? And Jesus answering them began to say,
6 Take heed lest any *man* deceive you : for many shall come in

my name, saying, I am *Christ* ; and shall deceive many. And 7
when ye shall hear of wars and rumours of wars, be ye not troubled:
for *such things* must needs be ; but the end *shall not be yet*. For 8
nation shall rise against nation, and kingdom against kingdom :
and there shall be earthquakes in divers places, and there shall
be famines and troubles : these *are* the beginnings of sorrows.

But take heed to yourselves : for they shall deliver you up to 9
councils ; and in the synagogues ye shall be beaten : and ye shall
be brought before rulers and kings for my sake, for a testimony
against them. And the gospel must first be published among 10
all nations. But when they shall lead *you*, and deliver you up, 11
take no thought beforehand what ye shall speak, neither do ye
premeditate : but whatsoever shall be given you in that hour,
that speak ye : for it is not ye that speak, but the Holy Ghost.
Now the brother shall betray the brother to death, and the father 12
the son ; and children shall rise up against *their* parents, and shall
cause them to be put to death. And ye shall be hated of all *men* 13
for my name's sake : but he that shall endure unto the end, the
same shall be saved.

But when ye shall see the abomination of desolation, spoken 14
of by Daniel the prophet, standing where it ought not, (let him
that readeth understand,) then let them that be in Judea flee to
the mountains : and let him that is on the housetop not go down 15
into the house, neither enter *therein*, to take any *thing* out of his
house : and let him that is in the field not turn back again for 16
to take up his garment. But woe to them that are with child, 17
and to them that give suck in those days. And pray ye that 18
your flight be not in the winter. For *in* those days shall be 19
affliction, such as was not from the beginning of the creation
which God created unto this time, neither shall be. And except 20
that the Lord had shortened *those* days, no flesh should be saved :
but for the elect's sake, whom he hath chosen, he hath shortened
the days. And then if any *man* shall say to you, Lo, here *is* 21
Christ ; or lo, *he is* there ; believe *him* not : for false Christs and 22
false prophets shall rise, and shall shew signs and wonders, to
seduce, if *it were* possible, even the elect. But take ye heed : 23
behold, I have foretold you all *things*.

But in those days, after that tribulation, the sun shall be 24
darkened, and the moon shall not give her light, and the stars 25
of heaven shall fall, and the powers that are in heaven shall be
shaken. And then shall they see the Son of man coming in *the* 26
clouds with great power and glory. And then shall he send his 27
angels, and shall gather together his elect from the four winds,
from the uttermost part of the earth to the uttermost part of
heaven. Now learn a parable of the fig tree ; When her branch 28
is yet tender, and putteth forth leaves, ye know that summer
is near : so ye in like manner, when ye shall see these *things* 29

30 come to pass, know that it is nigh, *even* at the doors. Verily
I say unto you, that this generation shall not pass, till all these
31 *things* be done. Heaven and earth shall pass away : but my
words shall not pass away.

32 But of that day and *that* hour knoweth no *man*, no, not the
angels which are in heaven, neither the Son, but the Father.
33 Take ye heed, watch and pray : for ye know not when the time
34 is. *For the Son of man* is as a man taking a far journey, who left
his house, and gave authority to his servants, and to every man
35 his work, and commanded the porter to watch. Watch ye there-
fore : for ye know not when the master of the house cometh, at
36 even, or at midnight, or at the cockcrowing, or in the morning : lest
37 coming suddenly he find you sleeping. And what I say unto you
I say unto all, Watch.

14 AFTER two days was *the feast of* the passover, and of
unleavened bread : and the chief priests and the scribes sought
2 how they might take him by craft, and put *him* to death. But
they said, Not on the feast *day*, lest there be an uproar of the
people.

3 And being in Bethany in the house of Simon the leper, as he
sat at meat, there came a woman having an alabaster box of
ointment of spikenard very precious ; and she brake the box,
4 and poured *it* on his head. And there were some that had in-
dignation within themselves, and said, Why was this waste of
5 the ointment made ? For it might have been sold for more than
three hundred pence, and have been given to the poor. And
6 they murmured against her. And Jesus said, Let her alone ;
why trouble you her ? she hath wrought a good work on me.
7 For ye have the poor with you always, and whensoever ye will
8 ye may do them good : but me ye have not always. She hath
done what she could : she is come aforehand to anoint my body
9 to the burying. Verily I say unto you, Wheresoever this gospel
shall be preached throughout the whole world, *this* also that she
hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief
11 priests, to betray him unto them. And when they heard *it*,
they were glad, and promised to give him money. And he sought
how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the
passover, his disciples said unto him, Where wilt thou *that* we
13 go and prepare that thou mayest eat the passover ? And he
sendeth forth two of his disciples, and saith unto them, Go ye
into the city, and there shall meet you a man bearing a pitcher
14 of water : follow him. And wheresoever he shall go in, say ye
to the goodman of the house, The Master saith, Where is the guest-
chamber, where I shall eat the passover with my disciples ?

And he will shew you a large upper room furnished *and* prepared : 15 there make ready for us. And his disciples went forth, and came 16 into the city, and found as he had said unto them : and they made ready the passover.

And in the evening he cometh with the twelve. And as they 17, 18 sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrow- 19 ful, and to say unto him one by one, *Is it I?* and another said, *Is it I?* And he answered and said unto them, *It is one of the* 20 twelve, that dippeth with me in the dish. The Son of man indeed 21 goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed : good were it for that man if he had never been born.

And as they did eat, Jesus took bread, and blessed, and brake 22 it, and gave to them, and said, Take, eat : this is my body. And 23 he took the cup, and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This 24 is my blood of the new testament, which is shed for many. Verily 25 I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

And when they had sung a hymn, they went out into the mount 26 of Olives. And Jesus saith unto them, All ye shall be offended 27 because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I 28 will go before you into Galilee. But Peter said unto him, Although 29 all shall be offended, yet *will* not I. And Jesus saith unto him, 30 Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice. But he spake 31 the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane : and 32 he saith to his disciples, Sit ye here, while I shall pray. And he 33 taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My 34 soul is exceeding sorrowful unto death : tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed 35 that, if it were possible, the hour might pass from him. And he 36 said, Abba, Father, all *things are* possible unto thee ; take away this cup from me : nevertheless not what I will, but what thou *wilt*. And he cometh, and findeth them sleeping, and saith 37 unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation. The 38 spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words. And when he 39 returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third 40 time, and saith unto them, Sleep on now, and take your rest : it 41

is enough, the hour is come; behold, the Son of man is betrayed
42 into the hands of sinners. Rise up, let us go; lo, he that betrayeth
me is at hand.

43 And immediately, while he yet spake, cometh Judas, one of
the twelve, and with him a great multitude with swords and
44 staves, from the chief priests and the scribes and the elders. And
he that betrayed him had given them a token, saying, Whomso-
ever I shall kiss, *that same* is he; take him, and lead *him* away
45 safely. And as soon as he was come, he goeth straightway to
46 him, and saith, Master, master; and kissed him. And they laid
47 their hands on him, and took him. And one of them that stood by
drew a sword, and smote a servant of the high priest, and cut off
48 his ear. And Jesus answered and said unto them, Are ye come
out, as against a thief, with swords and *with* staves to take me?
49 I was daily with you in the temple teaching, and ye took me not:
50 but the scriptures must be fulfilled. And they all forsook him,
51 and fled. And there followed him a certain young man, having
a linen cloth cast about *his naked body*; and the young men laid
52 hold on him: and he left the linen cloth, and fled from them
naked.

53 And they led Jesus away to the high priest: and with him
were assembled all the chief priests and the elders and the scribes.
54 And Peter followed him afar off, even into the palace of the high
priest: and he sat with the servants, and warmed himself at the
55 fire. And the chief priests and all the council sought for witness
56 against Jesus to put him to death; and found none. For many
bare false witness against him, but *their* witness agreed not to-
57 gether. And there arose certain, and bare false witness against
58 him, saying, We heard him say, I will destroy this temple that
is made with hands, and within three days I will build another
59 made without hands. But neither so did their witness agree
60 together. And the high priest stood up in the midst, and asked
Jesus, saying, Answerest thou nothing? *what is it which* these
61 witness against thee? But he held his peace, and answered noth-
ing. Again the high priest asked him, and said unto him, Art
62 thou the Christ, the Son of the Blessed? And Jesus said, I am:
and ye shall see the Son of man sitting on the right hand of power,
63 and coming in the clouds of heaven. Then the high priest rent
64 his clothes, and saith, What need we any further witnesses? Ye
have heard the blasphemy: what think ye? And they all con-
65 demned him to be guilty of death. And some began to spit on
him, and to cover his face, and to buffet him, and to say unto
him, Prophecy: and the servants did strike him with the palms
of their hands.

66 And as Peter was beneath in the palace, there cometh one of
67 the maids of the high priest: and when she saw Peter warming
himself, she looked upon him, and said, *And* thou also wast with

Jesus of Nazareth. But he denied, saying, I know not, neither 68 understand I what thou sayest. And he went out into the porch; and *the* cock crew. And a maid saw him again, and began to 69 say to them that stood by, This is *one* of them. And he denied 70 *it* again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*. But he began to curse and to swear, 71 *saying*, I know not this man of whom ye speak. And the second 72 time *the* cock crew. And Peter called to mind the word that Jesus said unto him, Before *the* cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

15 AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate. And Pilate asked him, Art thou the King of the Jews? 2 And he answering said unto him, Thou sayest *it*. And the chief 3 priests accused him of many *things*: but he answered nothing. And Pilate asked him again, *saying*, Answerest thou nothing? 4 behold how many *things* they witness against thee. But Jesus 5 yet answered nothing; so that Pilate marvelled.

Now at *that* feast he released unto them one prisoner, whomsoever they desired. And there was *one* named Barabbas, *which* 6 lay bound with them that had made insurrection with *him*, who had committed murder in the insurrection. And the multitude 8 crying aloud began to desire *him* to do as he had ever done unto them. But Pilate answered them, *saying*, Will ye *that* I release 9 unto you the King of the Jews? For he knew that the chief 10 priests had delivered him for envy. But the chief priests moved 11 the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye 12 then *that* I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto 13, 14 them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And *so* Pilate, willing to con- 15 tent the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

And the soldiers led him away into the hall, called Pretorium; 16 and they call together the whole band. And they clothed 17 him with purple, and platted a crown of thorns, and put *it* about his *head*, and began to salute him, Hail, King of the Jews. 18 And they smote him on the head with a reed, and did spit upon 19 him, and bowing *their* knees worshipped him. And when they had 20 mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they com- 21 pel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

- 22 And they bring him unto the place Golgotha, which is, being
23 interpreted, The place of a skull. And they gave him to drink
24 wine mingled with myrrh: but he received *it* not. And when
they had crucified him, they parted his garments, casting lots
25 upon them, what every *man* should take. And it was the third
26 hour, and they crucified him. And the superscription of his
27 accusation was written over, THE KING OF THE JEWS. And
with him they crucify two thieves; the one on *his* right hand,
28 and the other on his left. And the scripture was fulfilled, which
saith, And he was numbered with the transgressors.
- 29 And they that passed by railed on him, wagging their heads, and
saying, Ah, *thou* that destroyest the temple, and buildest *it*
30 in three days, save thyself, and come down from the cross.
- 31 Likewise also the chief priests mocking said among themselves
32 with the scribes, He saved others; himself he cannot save. Let
Christ the King of Israel descend now from the cross, that we
may see and believe. And they that were crucified with him
reviled him.
- 33 And when the sixth hour was come, there was darkness over
34 the whole land until the ninth hour. And at the ninth hour
Jesus cried with a loud voice, saying, ELOI, ELOI, LAMA SABACH-
THANI? which is, being interpreted, My God, my God, why hast
35 thou forsaken me? And some of them that stood by, when they
36 heard *it*, said, Behold, he calleth Elias. And one ran and filled
a sponge *full* of vinegar, and put *it* on a reed, and gave him to
drink, saying, Let alone; let us see whether Elias will come to
take him down.
- 37 And Jesus cried with a loud voice, and gave up the ghost.
38 And the vail of the temple was rent in twain from the top to the
39 bottom. And when the centurion, which stood over against him,
saw that he so cried out, and gave up the ghost, he said, Truly
40 this man was the Son of God. There were also women looking
on afar off: among whom was Mary Magdalene, and Mary the
41 mother of James the less and of Joses, and Salome; (who also,
when he was in Galilee, followed him, and ministered unto
him;) and many other *women* which came up with him unto
Jerusalem.
- 42 And now when the even was come, because it was the pre-
43 paration, that is, the day before the sabbath, Joseph of Arima-
thea, an honourable counsellor, which also waited for the king-
dom of God, came, and went in boldly unto Pilate, and craved
44 the body of Jesus. And Pilate marvelled if he were already
dead: and calling unto *him* the centurion, he asked him whether he
45 had been any while dead. And when he knew *it* of the centurion,
46 he gave the body to Joseph. And he bought fine linen, and took
him down and wrapped *him* in the linen, and laid him in a sepul-
chre which was hewn out of a rock, and rolled a stone unto the

door of the sepulchre. And Mary Magdalene and Mary *the mother* 47
of Josès beheld where he was laid.

16 AND when the sabbath was past, Mary Magdalene,
and Mary *the mother* of James, and Salome, had bought *sweet*
spices, that they might come and anoint him. And very early 2
in the morning the first *day* of the week, they came unto the sepul-
chre at the rising of the sun. And they said among themselves, 3
Who shall roll us away the stone from the door of the sepulchre?
And when they looked, they saw that the stone was rolled away : 4
for it was very great. And entering into the sepulchre, they 5
saw a young man sitting on the right side, clothed in a long white
garment; and they were affrighted. And he saith unto them, 6
Be not affrighted : Ye seek Jesus of Nazareth, which was cru-
cified : he is risen ; he is not here : behold the place where they
laid him. But go your way, tell his disciples and Peter that he 7
goeth before you into Galilee : there shall ye see him, as he said
unto you. And they went out quickly, and fled from the sepul- 8
chre ; for they trembled and were amazed : neither said they
any *thing* to any *man* ; for they were afraid.

¹ [Now when *Jesus* was risen early the first *day* of the week, he 9
appeared first to Mary Magdalene, out of whom he had cast seven
devils. And she went and told them that had been with him, 10
as they mourned and wept. And they, when they had heard 11
that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as 12
they walked, and went into the country. And they went and 13
told *it* unto the residue : neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, 14
and upbraided them with their unbelief and hardness of heart,
because they believed not them which had seen him after he
was risen. And he said unto them, Go ye into all the world, 15
and preach the gospel to every creature. He that believeth and 16
is baptized shall be saved ; but he that believeth not shall be
damned. And these signs shall follow them that believe ; In 17
my name shall they cast out devils ; they shall speak with new
tongues ; they shall take up serpents ; and if they drink any 18
deadly *thing*, it shall not hurt them ; they shall lay hands on the
sick, and they shall recover.

So then after the Lord had spoken unto them, he was received 19
up into heaven, and sat on the right hand of God. And they 20
went forth, and preached every where, the Lord working with
them, and confirming the word with signs following. Amen.]

¹ xvi. 9-20 is of doubtful authenticity, see Introduction to Mark.

MATTHEW

Gospel of Matthew.—*Perhaps Matthew might have been the author of Q or written the "Logia" in Hebrew. But he could not well have written this Gospel. Whoever the author may have been, he was obviously a Jewish Christian, whose quotations from the Old Testament are quite different from the Septuagint versions.*

Probably written towards the close of the first century, in Rome. There is an ecclesiastical flavour about the Gospel which suggests a later development. And there is an interest in Peter. We do not know whether Matthew and Luke were acquainted with each other's writings, but probably not.

The following are the main correspondences between the Gospels of Matthew and Mark:

Matthew.		Mark.
i. and ii.	<i>Birth and Infancy of Christ.</i>	
iii. 1—iv. 11	<i>Preparation for Ministry</i>	= i. 1-13.
iv. 12—xv. 20	<i>Work in Galilee</i>	= i. 14—vii. 23.
xv. 21—xviii. 35	<i>Work outside Galilee</i>	= vii. 24—ix. 50.
xix. 1—xx. 34	<i>A Journey to Jerusalem</i>	= x.
xxi.—xxviii.	<i>Last Days of Christ's Life</i>	= xi.—xvi. 8.

1 THE book of the generation of Jesus Christ, the son of David,
 2 the son of Abraham. Abraham begat Isaac; and Isaac begat
 3 Jacob; and Jacob begat Judas and his brethren; and Judas
 4 begat Phares and Zara of Thamar; and Phares begat Esrom;
 5 and Esrom begat Aram; and Aram begat Aminadab; and Amina-
 6 dab begat Naasson; and Naasson begat Salmon; and Salmon
 7 begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed
 8 begat Jesse; and Jesse begat David the king; and David the
 9 king begat Solomon of *her that had been the wife* of Urias; and
 10 Solomon begat Roboam; and Roboam begat Abia; and Abia
 11 begat Asa; and Asa begat Josaphat; and Josaphat begat
 12 Joram; and Joram begat Ozias; and Ozias begat Joatham;
 13 and Joatham begat Achaz; and Achaz begat Ezekias; and
 14 Ezekias begat Manasses; and Manasses begat Amon; and
 15 Amon begat Josias; and Josias begat Jechonias and his brethren,
 16 about the time they were carried away to Babylon; and after
 17 they were brought to Babylon, Jechonias begat Salathiel; and
 18 Salathiel begat Zorobabel; and Zorobabel begat Abiud; and
 19 Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat
 20 Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and
 21 Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan
 22 begat Jacob; and Jacob begat Joseph the husband of Mary, of
 23 whom was born Jesus, who is called Christ. So all the generations
 from Abraham to David *are* fourteen generations; and from
 David until the carrying away into Babylon *are* fourteen genera-

tions; and from the carrying away into Babylon unto Christ *are* fourteen generations.

Now the birth of Jesus Christ was on this wise : When as his 18
mother Mary was espoused to Joseph, before they came together,
she was found with child of the Holy Ghost. Then Joseph her 19
husband, being a just *man*, and not willing to make her a publick
example, was minded to put her away privily. But while he 20
thought on these *things*, behold, *the* angel of the Lord appeared
unto him in a dream, saying, Joseph, *thou* son of David, fear not
to take unto *thee* Mary thy wife : for that which is conceived in
her is of the Holy Ghost. And she shall bring forth a son, and 21
thou shalt call his name JESUS : for he shall save his people
from their sins. Now all this was done, that it might be fulfilled 22
which was spoken of the Lord by the prophet, saying, Behold, 23
a virgin shall be with child, and shall bring forth a son, and they
shall call his name Emmanuel, which being interpreted is, God
with us. Then Joseph being raised from sleep did as the angel 24
of the Lord had bidden him, and took unto *him* his wife : and 25
knew her not till she had brought forth her firstborn son : and
he called his name JESUS.

2 NOW when Jesus was born in Bethlehem of Judea in the days
of Herod the king, behold, there came wise men from the east to
Jerusalem, saying, Where is he that is born King of the Jews ? 2
for we have seen his star in the east, and are come to worship him.
When Herod the king had heard *these things*, he was troubled, 3
and all Jerusalem with him. And when he had gathered all the 4
chief priests and scribes of the people together, he demanded
of them where Christ should be born. And they said unto him, 5
In Bethlehem of Judea : for thus it is written by the prophet,
And thou Bethlehem, *in* the land of Juda, art not the least among 6
the princes of Juda : for out of thee shall come a Governor, that
shall rule my people Israel. Then Herod, when he had privily 7
called the wise men, inquired of them diligently what time the
star appeared. And he sent them to Bethlehem, and said, Go 8
and search diligently for the young child ; and when ye have
found *him*, bring me word again, that I may come and worship
him also. When they had heard the king, they departed ; and 9
lo, the star, which they saw in the east, went before them, till it
came and stood over where the young child was. When they 10
saw the star, they rejoiced *with* exceeding great joy. And when 11
they were come into the house, they saw the young child with
Mary his mother, and fell down, and worshipped him : and when
they had opened their treasures, they presented unto him gifts ;
gold, and frankincense, and myrrh. And being warned of God 12
in a dream that *they* should not return to Herod, they departed
into their own country another way.

13 And when they were departed, behold, *the* angel of the Lord
appeareth to Joseph in a dream, saying, Arise, and take the
young child and his mother, and flee into Egypt, and be thou
there until I bring thee word : for Herod will seek the young
14 child to destroy him. When he arose, he took the young child
15 and his mother by night, and departed into Egypt : and was
there until the death of Herod : that it might be fulfilled which
was spoken of the Lord by the prophet, saying, Out of Egypt
16 have I called my son. Then Herod, when he saw that he was
mocked of the wise men, was exceeding wrath, and sent forth,
and slew all the children that were in Bethlehem, and in all the
coasts thereof, from two years old and under, according to the
17 time which he had diligently inquired of the wise men. Then
was fulfilled that which was spoken by Jeremie the prophet,
18 saying, In Rama was there a voice heard, lamentation, and weep-
ing, and great mourning, Rachel weeping for her children, and
would not be comforted, because they are not.
19 But when Herod was dead, behold, an angel of the Lord
20 appeareth in a dream to Joseph in Egypt, saying, Arise, and take
the young child and his mother, and go into the land of Israel :
21 for they are dead which sought the young child's life. And he
arose, and took the young child and his mother, and came into
22 the land of Israel. But when he heard that Archelaus did reign
in Judea in the room of his father Herod, he was afraid to go
thither : notwithstanding, being warned of God in a dream, he
23 turned aside into the parts of Galilee : and he came and dwelt
in a city called Nazareth : that it might be fulfilled which was
spoken by the prophets, He shall be called a Nazarene.

3 IN those days came John the Baptist, preaching in the
2 wilderness of Judea, and saying, Repent ye : for the kingdom of
3 heaven is at hand. For this is he that was spoken of by the
prophet Esaias, saying, The voice of one crying in the wilderness,
4 Prepare ye the way of the Lord, make his paths straight. And
the same John had his raiment of camel's hair, and a leathern
girdle about his loins ; and his meat was locusts and wild honey.
5 Then went out to him Jerusalem, and all Judea, and all the
6 region round about Jordan, and were baptized of him in Jordan,
7 confessing their sins. But when he saw many of the Pharisees
and Sadducees come to his baptism, he said unto them, O genera-
tion of vipers, who hath warned you to flee from the wrath
8 to come? Bring forth therefore fruits meet for repentance :
9 and think not to say within yourselves, We have Abraham to *our*
father : for I say unto you, that God is able of these stones to
10 raise up children unto Abraham. And now also the axe is laid
unto the root of the trees : therefore every tree which bringeth
11 not forth good fruit is hewn down, and cast into the fire. I

indeed baptize you with water unto repentance : but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and *with* fire : whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but will burn up the chaff with unquenchable fire.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me ? And Jesus answering said unto him, Suffer *it to be so* now : for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him : and a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4 THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down : for it is written, He shall give his angels charge concerning thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these *things* will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

Now when Jesus had heard that John was cast into prison, he departed into Galilee ; and leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim : that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles ; the people which sat in darkness saw great light ; and to them which sat in the region and shadow of death light is sprung up.

- 17 From that time Jesus began to preach, and to say, Repent :
18 for the kingdom of heaven is at hand. And Jesus, walking by
the sea of Galilee, saw two brethren, Simon called Peter, and
Andrew his brother, casting a net into the sea : for they were
19 fishers. And he saith unto them, Follow me, and I will make
20 you fishers of men. And they straightway left *their* nets, and
21 followed him. And going on from thence, he saw other two
brethren, James the *son* of Zebedee, and John his brother, in a
ship with Zebedee their father, mending their nets ; and he called
22 them. And they immediately left the ship and their father, and
followed him.
- 23 And Jesus went about all Galilee, teaching in their synagogues
and preaching the gospel of the kingdom, and healing all *manner*
24 *of* sickness and all *manner of* disease among the people. And his
fame went throughout all Syria : and they brought unto him
all sick people that were taken with divers diseases and torments,
and those which were possessed with devils, and those which were
lunatick, and those that had the palsy ; and he healed them.
- 25 And there followed him great multitudes *of people* from Galilee,
and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and
from beyond Jordan. 5 And seeing the multitudes, he went up
into a mountain : and when he was set, his disciples came unto
2 him : and he opened his mouth, and taught them, saying,
- 3 Blessed *are* the poor in spirit : for theirs is the kingdom of
heaven.
- 4 Blessed *are* they that mourn : for they shall be comforted.
- 5 Blessed *are* the meek : for they shall inherit the earth.
- 6 Blessed *are* they which do hunger and thirst after righteousness :
for they shall be filled.
- 7 Blessed *are* the merciful : for they shall obtain mercy.
- 8 Blessed *are* the pure in heart : for they shall see God.
- 9 Blessed *are* the peacemakers : for they shall be called the
children of God.
- 10 Blessed *are* they which are persecuted for righteousness' sake :
for theirs is the kingdom of heaven.
- 11 Blessed *are* ye, when *men* shall revile you, and persecute *you*,
and shall say all manner of evil against you falsely, for my
sake.
- 12 Rejoice, and be exceeding glad : for great *is* your reward in
heaven : for so persecuted they the prophets which were
before you.
- 13 Ye are the salt of the earth : but if the salt have lost his savour,
wherewith shall it be salted ? it is thenceforth good for nothing,
14 but to be cast out, and to be trodden under foot of men. Ye
are the light of the world. A city that is set on a hill cannot be
15 hid. Neither do men light a candle, and put it under a bushel,

but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see 16 your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: 17 I am not come to destroy, but to fulfil. For verily I say unto you, 18 Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall 19 break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your 20 righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt 21 not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his 22 brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, *Thou* fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, 23 and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; 24 first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the 25 way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come 26 out thence, till thou hast paid the uttermost farthing. Ye have 27 heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a 28 woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it 29 out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, 30 and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his 31 wife, let him give her a writing of divorcement: but I say unto 32 you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Again, ye have heard that it hath been said by them of old 33 time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither 34 by heaven; for it is God's throne: nor by the earth; for it is his 35 footstool: neither by Jerusalem; for it is the city of the great

36 King. Neither shalt thou swear by thy head, because thou canst
37 not make one hair white or black. But let your communication
be, Yea, yea; Nay, nay: for whatsoever is more than these
cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and
39 a tooth for a tooth: but I say unto you, That *ye* resist not evil:
but whosoever shall smite thee on thy right cheek, turn to him
40 the other also. And if any man will sue thee at the law, and take
41 *away* thy coat, let him have *thy* cloke also. And whosoever shall
42 compel thee to go a mile, go with him twain. Give to him that
asketh thee, and from him that would borrow of thee turn not
thou away.

43 Ye have heard that it hath been said, Thou shalt love thy
44 neighbour, and hate thine enemy. But I say unto you, Love
your enemies, bless them that curse you, do good to them that
hate you, and pray for them which despitefully use you, and
45 persecute you; that ye may be the children of your Father which
is in heaven: for he maketh his sun to rise on the evil and *on*
46 the good, and sendeth rain on the just and *on* the unjust. For if
ye love them which love you, what reward have ye? do not even
47 the publicans the same? And if ye salute your brethren only,
48 what do ye more *than others*? do not even the publicans so? Be
ye therefore perfect, even as your Father which is in heaven is
perfect.

6 TAKE heed that *ye* do not your alms before men, to be seen
of them: otherwise ye have no reward of your Father which is
2 in heaven. Therefore when thou doest *thine* alms, do not sound
a trumpet before thee, as the hypocrites do in the synagogues and
in the streets, that they may have glory of men. Verily I say
3 unto you, They have their reward. But when thou doest alms,
4 let not thy left hand know what thy right hand doeth: that
thine alms may be in secret: and thy Father which seeth in secret
himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites
are: for they love to pray standing in the synagogues and in
the corners of the streets, that they may be seen of men. Verily
6 I say unto you, They have their reward. But thou, when thou
prayest, enter into thy closet, and when thou hast shut thy door,
pray to thy Father which is in secret; and thy Father which seeth
7 in secret shall reward thee openly. But when ye pray, use not
vain repetitions, as the heathen *do*: for they think that they
8 shall be heard for their much speaking. Be not ye therefore like
unto them: for your Father knoweth what *things* ye have need
9 of, before ye ask him. After this manner therefore pray ye:
10 Our Father which art in heaven, Hallowed be thy name. Thy
kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread. And forgive us our debts, as 11, 12 we forgive our debtors. And lead us not into temptation, but 13 deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father 14 will also forgive you : but if ye forgive not men their trespasses, 15 neither will your Father forgive your trespasses.

Moreover when ye fast, be not as the hypocrites, of a sad 16 countenance : for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy 17 face ; that thou appear not unto men to fast, but unto thy Father 18 which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth 19 and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth 20 nor rust doth corrupt, and where thieves do not break through nor steal : for where your treasure is, there will your heart be also. 21 The light of the body is the eye : if therefore thine eye be single, 22 thy whole body shall be full of light. But if thine eye be evil, 23 thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness ?

No *man* can serve two masters : for either he will hate the one, 24 and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I 25 say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they 26 reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by 27 taking thought can add one cubit unto his stature ? And why 28 take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I 29 say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the 30 field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith ? Therefore take 31 no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ? (For after all these *things* 32 do the Gentiles seek) : for your heavenly Father knoweth that ye have need of all these *things*. But seek ye first the kingdom of 33 God, and his righteousness ; and all these *things* shall be added unto you. Take therefore no thought for the morrow : for the 34 morrow shall take thought for the *things* of itself. Sufficient unto the day is the evil thereof.

- 2 7 JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? *Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*
- 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn *again* and rend you.
- 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you : for every one that asketh receiveth; and he that seeketh findeth : and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good *things* to them that ask him? Therefore all *things* whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.
- 13 Enter ye in at the strait gate : for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat : because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.
- 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do *men* gather grapes of thorns, or figs of thistles? *Even* so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.
- 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.
- 24 Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man,

which built his house upon the sand : and the rain descended, 27
and the floods came, and the winds blew, and beat upon that
house ; and it fell : and great was the fall of it. And it came to 28
pass, when Jesus had ended these sayings, the people were
astonished at his doctrine : for he taught them as *one* having 29
authority, and not as the scribes.

8 WHEN he was come down from the mountain, great multi-
tudes followed him. And behold, there came a leper and wor- 2
shipped him, saying, Lord, if thou wilt, thou canst make me clean.
And Jesus put forth *his* hand, and touched him, saying, I will ; 3
be thou clean. And immediately his leprosy was cleansed. And 4
Jesus saith unto him, See thou tell no *man* ; but go thy way,
shew thyself to the priest, and offer the gift that Moses commanded
for a testimony unto them.

And when Jesus was entered into Capernaum, there came 5
unto him a centurion, beseeching him, and saying, Lord, my 6
servant lieth at home sick of the palsy, grievously tormented.
And Jesus saith unto him, I will come and heal him. The 7, 8
centurion answered and said, Lord, I am not worthy that thou
shouldest come under my roof : but speak the word only, and my
servant shall be healed. For I am a man under authority, 9
having soldiers under me : and I say to this *man*, Go, and he
goeth ; and to another, Come, and he cometh ; and to my servant,
Do this, and he doeth *it*. When Jesus heard *it*, he marvelled, 10
and said to them that followed, Verily I say unto you, I have not
found so great faith, no not in Israel. And I say unto you, 11
That many shall come from the east and west, and shall sit down
with Abraham, and Isaac, and Jacob, in the kingdom of heaven.
But the children of the kingdom shall be cast out into outer dark- 12
ness : there shall be weeping and gnashing of teeth. And Jesus 13
said unto the centurion, Go thy way ; and as thou hast believed,
so be it done unto thee. And his servant was healed in the
selfsame hour.

And when Jesus was come into Peter's house, he saw his 14
wife's mother laid, and sick of a fever. And he touched her 15
hand, and the fever left her : and she arose, and ministered unto
them. When the even was come, they brought unto him many 16
that were possessed with devils : and he cast out the spirits with
his word, and healed all that were sick : that it might be fulfilled 17
which was spoken by Esaias the prophet, saying, Himself took
our infirmities, and bare our sicknesses.

Now when Jesus saw great multitudes about him, he gave 18
commandment to depart unto the other side. And a certain 19
scribe came, and said unto him, Master, I will follow thee whither-
soever thou goest. And Jesus saith unto him, The foxes have 20
holes, and the birds of the air *have* nests ; but the Son of man

- 21 hath not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
- 22 But Jesus said unto him, Follow me; and let the dead bury their dead.
- 23 And when he was entered into a ship, his disciples followed him.
- 24 And behold, there arose a great tempest in the sea, insomuch that
- 25 the ship was covered with the waves: but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the
- 27 sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
- 28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no *man* might pass by that
- 29 way. And behold, they cried out, saying, What have we to do with thee, Jesus, *thou* Son of God? art thou come hither to
- 30 torment us before the time? And there was a good way off from
- 31 them a herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of
- 32 swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and
- 33 perished in the waters. And they that kept *them* fled, and went their ways into the city, and told every *thing*, and what was be-
- 34 fallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

- 9 AND he entered into a ship, and passed over, and came into
- 2 his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven
- 3 thee. And behold, certain of the scribes said within themselves,
- 4 This *man* blasphemeth. And Jesus knowing their thoughts said,
- 5 Wherefore think ye evil in your hearts? For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?
- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise,
- 7 take up thy bed, and go unto thine house. And he arose, and
- 8 departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.
- 9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto
- 10 him, Follow me. And he arose, and followed him. And it

came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his 11 disciples, Why eateth your Master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole 12 need not a physician, but they that are sick. But go ye and 13 learn what *that* meaneth, I will have mercy, and not sacrifice : for I am not come to call *the* righteous, but sinners to repentance.

Then came to him the disciples of John, saying, Why do we 14 and the Pharisees fast oft, but thy disciples fast not? And Jesus 15 said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No *man* putteth a piece of new cloth unto an old 16 garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do *men* put new 17 wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

While he spake these *things* unto them, behold, there came a 18 *certain* ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples. 19 (And behold, a woman, which was diseased with an issue of blood 20 twelve years, came behind *him*, and touched the hem of his garment: for she said within herself, If I may but touch his 21 garment, I shall be whole. But Jesus turned him about, and when 22 he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and 23 saw the minstrels and the people making a noise, he said unto 24 them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put 25 forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land. 26

And when Jesus departed thence, two blind men followed him, 27 crying, and saying, *Thou* Son of David, have mercy on us. And 28 when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, 29 saying, According to your faith be it unto you. And their eyes 30 were opened; and Jesus straitly charged them, saying, See *that* no *man* know *it*. But they, when they were departed, spread 31 abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man 32 possessed with a devil. And when the devil was cast out, the 33 dumb spake: and the multitudes marvelled, saying, It was never

34 so seen in Israel. But the Pharisees said, He casteth out the
 35 devils through the prince of the devils. And Jesus went about
 all the cities and villages, teaching in their synagogues, and
 preaching the gospel of the kingdom, and healing every sickness
 36 and every disease among the people. But when he saw the
 multitudes, he was moved with compassion on them, because
 they fainted, and were scattered abroad, as sheep having no
 37 shepherd. Then saith he unto his disciples, The harvest truly
 38 is plenteous, but the labourers *are* few; pray ye therefore the
 Lord of the harvest, that he will send forth labourers into his
 harvest.

10 AND when he had called unto *him* his twelve disciples,
 he gave them power against unclean spirits, to cast them out,
 and to heal all *manner of* sickness and all *manner of* disease.
 2 Now the names of the twelve apostles are these; The first, Simon,
 who is called Peter, and Andrew his brother; James, the *son of*
 3 Zebedee, and John his brother; Philip, and Bartholomew;
 Thomas, and Matthew the publican; James the *son of* Alpheus,
 4 and Lebbeus, whose surname was Thaddeus; Simon the Canaan-
 5 ite, and Judas Iscariot, who also betrayed him. These twelve
 Jesus sent forth, and commanded them, saying, Go not into the
 way of the Gentiles, and into *any* city of the Samaritans enter
 6 ye not: but go rather to the lost sheep of the house of Israel.
 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils:
 9 freely ye have received, freely give. Provide neither gold, nor
 10 silver, nor brass in your purses; nor scrip for *your* journey,
 neither two coats, neither shoes, nor yet staves: for the workman
 11 is worthy of his meat. And into whatsoever city or town ye
 shall enter, inquire who in it is worthy; and there abide till ye
 12, 13 go thence. And when ye come into a house salute it. And if
 the house be worthy, let your peace come upon it: but if it be
 14 not worthy, let your peace return to you. And whosoever shall
 not receive you, nor hear your words, when ye depart out of that
 15 house or city, shake off the dust of your feet. Verily I say unto
 you, It shall be more tolerable for the land of Sodom and Gomorrha
 in the day of judgment, than for that city.
 16 Behold, I send you forth as sheep in the midst of wolves: be
 17 ye therefore wise as serpents, and harmless as doves. But be-
 ware of men: for they will deliver you up to the councils, and
 18 they will scourge you in their synagogues; and ye shall be brought
 before governors and kings for my sake, for a testimony against
 19 them and the Gentiles. But when they deliver you up, take no
 thought how or what ye shall speak: for it shall be given you
 20 in that *same* hour what ye shall speak. For it is not ye that
 speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the 21
father the child : and the children shall rise up against *their*
parents, and cause them to be put to death. And ye shall be 22
hated of all *men* for my name's sake : but he that endureth to the
end shall be saved. But when they persecute you in this city, 23
flee ye into another : for verily I say unto you, Ye shall not have
gone over the cities of Israel, till the Son of man be come. The 24
disciple is not above *his* master, nor the servant above his lord.
It is enough for the disciple that he be as his master, and the 25
servant as his lord. If they have called the master of the house
Beelzebub, how much more *shall they call* them of his household ?
Fear them not therefore : for there is nothing covered, that 26
shall not be revealed ; and hid, that shall not be known. What 27
I tell you in darkness, *that* speak ye in light : and what ye hear
in the ear, *that* preach ye upon the housetops. And fear not 28
them which kill the body, but are not able to kill the soul : but
rather fear him which is able to destroy both soul and body in
hell. Are not two sparrows sold for a farthing ? and one of them 29
shall not fall on the ground without your Father. But the very 30
hairs of your head are all numbered. Fear ye not therefore, ye 31
are of more value than many sparrows. Whosoever therefore 32
shall confess me before men, him will I confess also before my
Father which is in heaven. But whosoever shall deny me before 33
men, him will I also deny before my Father which is in heaven.

Think not that I am come to send peace on earth : I came not 34
to send peace, but a sword. For I am come to set a man at 35
variance against his father, and the daughter against her mother,
and the daughter in law against her mother in law. And a man's 36
foes *shall be* they of his own household. He that loveth father 37
or mother more than me is not worthy of me : and he that
loveth son or daughter more than me is not worthy of me. And 38
he that taketh not his cross, and followeth after me, is not worthy
of me. He that findeth his life shall lose it : and he that loseth 39
his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me 40
receiveth him that sent me. He that receiveth a prophet in the 41
name of a prophet shall receive a prophet's reward ; and he that
receiveth a righteous *man* in the name of a righteous *man* shall
receive a righteous *man's* reward. And whosoever shall give to 42
drink unto one of these little ones a cup of cold *water* only in the
name of a disciple, verily I say unto you, he shall in no wise lose
his reward.

11 AND it came to pass, when Jesus had made an end of com-
manding his twelve disciples, he departed thence to teach and to
preach in their cities. Now when John had heard in the prison 2
the works of Christ, he sent two of his disciples, and said unto

- 3 him, Art thou he that should come, or do we look for another?
4 Jesus answered and said unto them, Go and shew John again
5 *those things* which ye do hear and see: the blind receive their
sight, and the lame walk, the lepers are cleansed, and the deaf
hear, the dead are raised up, and the poor have the gospel preached
6 to them. And blessed is *he*, whosoever shall not be offended in
me.
7 And as they departed, Jesus began to say unto the multitudes
concerning John, What went ye out into the wilderness to see?
8 A reed shaken with the wind? But what went ye out for to see?
A man clothed in soft raiment? behold, they that wear soft
9 *clothing* are in kings' houses. But what went ye out for to see?
10 A prophet? yea, I say unto you, and more than a prophet. For
this is *he*, of whom it is written, Behold, I send my messenger
11 before thy face, which shall prepare thy way before thee. Verily
I say unto you, Among *them that are* born of women there hath
not risen a greater than John the Baptist: notwithstanding he
12 that is least in the kingdom of heaven is greater than he. And
from the days of John the Baptist until now the kingdom of
13 heaven suffereth violence, and the violent take it by force. For
14 all the prophets and the law prophesied until John. And if ye
15 will receive *it*, this is Elias, which was for to come. He that hath
ears to hear, let him hear.
16 But whereunto shall I liken this generation? It is like unto
children sitting in the markets, and calling unto their fellows,
17 and saying, We have piped unto you, and ye have not danced;
18 we have mourned unto you, and ye have not lamented. For
John came neither eating nor drinking, and they say, He hath
19 a devil. The Son of man came eating and drinking, and they say,
Behold a man gluttonous, and a winebibber, a friend of publicans
and sinners. But wisdom is justified of her children.
20 Then began he to upbraid the cities wherein most of his mighty
21 works were done, because they repented not. Woe unto thee,
Chorazin, woe unto thee, Bethsaida: for if the mighty works
which were done in you, had been done in Tyre and Sidon they
22 would have repented long ago in sackcloth and ashes. But I say
unto you, It shall be more tolerable for Tyre and Sidon at the day
23 of judgment, than for you. And thou, Capernaum, which art
exalted unto heaven, shalt be brought down to hell: for if the
mighty works, which have been done in thee, had been done in
24 Sodom, it would have remained until this day. But I say unto
you, that it shall be more tolerable for the land of Sodom in the
day of judgment, than for thee.
25 At that time Jesus answered and said, I thank thee, O Father,
Lord of heaven and earth, because thou hast hid these *things*
from the wise and prudent, and hast revealed them unto babes.
26, 27 Even so, Father: for so it seemed good in thy sight. All *things*

are delivered unto me of my Father : and no *man* knoweth the Son, but the Father ; neither knoweth any *man* the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Come unto me, all *ye* that labour and are heavy laden, and I ²⁸ will give you rest. Take my yoke upon you, and learn of me ; ²⁹ for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light. ³⁰

12 AT that time Jesus went on the sabbath day through the corn ; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw *it*, they said ² unto him, Behold, thy disciples do *that* which is not lawful to do upon the sabbath day. But he said unto them, Have ye not ³ read what David did, when he was an hungred, and they that were with him ; how he entered into the house of God, and did eat the ⁴ shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ? Or have ye not ⁵ read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless ? But I say unto ⁶ you, That in this place is *one* greater than the temple. But if ye ⁷ had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son ⁸ of man is Lord even of the sabbath day.

And when he was departed thence, he went into their synagogue : ⁹ and behold, there was a man which had *his* hand withered. And ¹⁰ they asked him, saying, Is it lawful to heal on the sabbath days ? that they might accuse him. And he said unto them, What man ¹¹ shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out ? How much then is a man better than a sheep ? ¹² Wherefore it is lawful to do well on the sabbath days. Then ¹³ saith he to the man, Stretch forth thine hand. And he stretched *it* forth ; and it was restored whole, *like* as the other.

Then the Pharisees went out, and held a council against him, ¹⁴ how they might destroy him. But when Jesus knew *it*, he with- ¹⁵ drew himself from thence : and great multitudes followed him, and he healed them all, and charged them that they should not ¹⁶ make him known : that it might be fulfilled which was spoken by ¹⁷ Esaias the prophet, saying, Behold my servant, whom I have ¹⁸ chosen ; my beloved, in whom my soul is well pleased : I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry ; neither shall any *man* hear his voice ¹⁹ in the streets. A bruised reed shall he not break, and smoking ²⁰ flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. ²¹

Then was brought unto him one possessed with a devil, blind, ²² and dumb : and he healed him, insomuch that the blind and

- 23 dumb both spake and saw. And all the people were amazed,
24 and said, Is this the son of David? But when the Pharisees
heard *it*, they said, This *fellow* doth not cast out devils, but by
25 Beelzebub the prince of the devils. And Jesus knew their
thoughts, and said unto them, Every kingdom divided against
itself is brought to desolation; and every city or house divided
26 against itself shall not stand: and if Satan cast out Satan, he is
divided against himself; how shall then his kingdom stand?
27 And if I by Beelzebub cast out devils, by whom do your children
28 cast *them* out? therefore they shall be your judges. But if I
cast out devils by the Spirit of God, then the kingdom of God
29 is come unto you. Or else how can one enter into a strong *man's*
house, and spoil his goods, except he first bind the strong *man*?
30 and then he will spoil his house. He that is not with me is against
me; and he that gathereth not with me scattereth abroad.
31 Wherefore I say unto you, All *manner of* sin and blasphemy
shall be forgiven unto men: but the blasphemy against the *Holy*
32 Ghost shall not be forgiven unto men. And whosoever speaketh
a word against the Son of man, it shall be forgiven him: but
whosoever speaketh against the Holy Ghost, it shall not be for-
given him, neither in this world, neither in the *world* to come.
33 Either make the tree good, and his fruit good; or else make the
tree corrupt, and his fruit corrupt: for the tree is known by *his*
34 fruit. O generation of vipers, how can ye, being evil, speak good
things? for out of the abundance of the heart the mouth speaketh.
35 A good man out of the good treasure of the heart bringeth forth
good *things*: and an evil man out of the evil treasure bringeth
36 forth evil *things*. But I say unto you, That every idle word that
men shall speak, they shall give account thereof in the day of
37 judgment. For by thy words thou shalt be justified, and by thy
words thou shalt be condemned.
38 Then certain of the scribes and of the Pharisees answered,
39 saying, Master, we would see a sign from thee. But he answered
and said to them, An evil and adulterous generation seeketh
after a sign; and there shall no sign be given to it, but the sign
40 of the prophet Jonas: for as Jonas was three days and three
nights in the whale's belly; so shall the Son of man be three days
41 and three nights in the heart of the earth. *The* men of Nineveh
shall rise in judgment with this generation, and shall condemn it:
because they repented at the preaching of Jonas; and behold,
42 a greater than Jonas *is* here. *The* queen of the south shall rise
up in the judgment with this generation, and shall condemn it:
for she came from the uttermost parts of the earth to hear the
wisdom of Solomon; and behold, a greater than Solomon *is*
here.
43 When the unclean spirit is gone out of a man, he walketh
44 through dry places, seeking rest, and findeth none. Then he

saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then 45
goeth he, and taketh with himself seven other spirits more wicked
than himself, and they enter in and dwell there: and the last
state of that man is worse than the first. *Even* so shall it be also
unto this wicked generation.

While he yet talked to the people, behold, *his* mother and his 46
brethren stood without, desiring to speak with him. Then one 47
said unto him, Behold, thy mother and thy brethren stand with-
out, desiring to speak with thee. But he answered and said 48
unto him that told him, Who is my mother? and who are my
brethren? And he stretched forth his hand toward his disciples, 49
and said, Behold my mother and my brethren. For whosoever 50
shall do the will of my Father which is in heaven, the same is
my brother, and sister, and mother.

13 THE same day went Jesus out of the house, and sat by the
sea side. And great multitudes were gathered together unto him, 2
so that he went into a ship, and sat; and the whole multitude
stood on the shore. And he spake many *things* unto them in 3
parables, saying, Behold, a sower went forth to sow; and when 4
he sowed, some *seeds* fell by the way side, and the fowls came and
devoured them up: some fell upon stony *places*, where they had 5
not much earth: and forthwith they sprung up, because *they*
had no deepness of earth: and when the sun was up, they were 6
scorched; and because *they* had not root, they withered away.
And some fell among thorns; and the thorns sprung up, and 7
choked them: but other fell into good ground, and brought forth 8
fruit, some an hundredfold, some sixtyfold, some thirtyfold.
Who hath ears to hear, let him hear. 9

And the disciples came, and said unto him, Why speakest thou 10
unto them in parables? He answered and said unto them, 11
Because it is given unto you to know the mysteries of the kingdom
of heaven, but to them it is not given. For whosoever hath, to 12
him shall be given, and he shall have *more* abundance: but who-
soever hath not, from him shall be taken away even that he hath.
Therefore speak I to them in parables: because they seeing see 13
not; and hearing they hear not, neither do they understand.
And in them is fulfilled the prophecy of Esaias, which saith, By 14
hearing ye shall hear, and shall not understand; and seeing ye
shall see, and shall not perceive: for this people's heart is waxed 15
gross, and *their* ears are dull of hearing, and their eyes they have
closed; lest at any time they should see with *their* eyes, and hear
with *their* ears, and should understand with *their* heart, and should
be converted, and I should heal them. But blessed *are* your eyes, 16
for they see: and your ears, for they hear. For verily I say unto 17
you, That many prophets and righteous *men* have desired to see

those things which ye see, and have not seen *them* ; and to hear
 18 *those things* which ye hear, and have not heard *them*. Hear ye
 19 therefore the parable of the sower. When any one heareth the
 word of the kingdom, and understandeth *it* not, then cometh the
 wicked one, and catcheth away that which was sown in his heart.
 20 This is he which received seed by the way side. But he that
 received the seed into stony *places*, the same is he that heareth
 21 the word, and anon with joy receiveth it ; yet hath he not root in
 himself, but dureth for a while : for when tribulation or persecu-
 22 tion ariseth because of the word, by and by he is offended. He
 also that received seed among the thorns is he that heareth the
 word ; and the care of this world, and the deceitfulness of riches,
 23 choke the word, and he becometh unfruitful. But he that re-
 ceived seed into the good ground is he that heareth the word,
 and understandeth *it* ; which also beareth fruit, and bringeth
 forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom
 of heaven is likened unto a man which sowed good seed in his
 25 field : but while men slept, his enemy came and sowed tares
 26 among the wheat, and went his way. But when the blade was
 sprung up, and brought forth fruit, then appeared the tares also.
 27 So the servants of the householder came and said unto him, Sir,
 didst not thou sow good seed in thy field ? from whence then hath
 28 it tares ? He said unto them, An enemy hath done this. The
 servants said unto him, Wilt thou then *that* we go and gather them
 29 up ? But he said, Nay ; lest while ye gather up the tares, ye
 30 root up also the wheat with them. Let both grow together until
 the harvest : and in the time of harvest I will say to the reapers,
 Gather ye together first the tares, and bind them in bundles to
 burn them : but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom
 of heaven is like unto a grain of mustard seed, which a man took,
 32 and sowed in his field : which indeed is the least of all seeds : but
 when it is grown, it is the greatest among herbs, and becometh a
 tree, so that the birds of the air come and lodge in the branches
 thereof.

33 Another parable spake he unto them ; The kingdom of heaven
 is like unto leaven, which a woman took, and hid in three measures
 34 of meal, till the whole was leavened. All these *things* spake
 Jesus unto the multitude in parables ; and without a parable
 35 spake he not unto them : that it might be fulfilled which was
 spoken by the prophet, saying, I will open my mouth in parables ;
 I will utter *things which have been* kept secret from the foundation
 of the world.

36 Then Jesus sent the multitude away, and went into the house :
 and his disciples came unto him, saying, Declare unto us the
 37 parable of the tares of the field. He answered and said unto them,

He that soweth the good seed is the Son of man; the field is the 38
world; the good seed are the children of the kingdom; but the
tares are the children of the wicked one; the enemy that sowed 39
them is the devil; the harvest is the end of the world; and the
reapers are the angels. As therefore the tares are gathered and 40
burnt in the fire; so shall it be in the end of this world. The 41
Son of man shall send forth his angels, and they shall gather out
of his kingdom all things that offend, and them which do iniquity;
and shall cast them into a furnace of fire: there shall be wailing 42
and gnashing of teeth. Then shall the righteous shine forth as 43
the sun in the kingdom of their Father. Who hath ears to hear,
let him hear.

Again, the kingdom of heaven is like unto treasure hid in a 44
field; the which when a man hath found, he hideth, and for joy
thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, 45
seeking goodly pearls: who, when he had found one pearl of 46
great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, *that was* cast 47
into the sea, and gathered of every kind: which, when it was full, 48
they drew to shore, and sat down, and gathered the good into
vessels, but cast the bad away. So shall it be at the end of the 49
world: the angels shall come forth, and sever the wicked from
among the just, and shall cast them into the furnace of fire: there 50
shall be wailing and gnashing of teeth.

Jesus saith unto them, Have ye understood all these *things*? 51
They say unto him, Yea, Lord. Then said he unto them, There- 52
fore every scribe *which is* instructed unto the kingdom of heaven
is like unto a man *that is* a householder, which bringeth forth out
of his treasure *things* new and old.

And it came to pass, *that* when Jesus had finished these parables, 53
he departed thence. And when he was come into his own country, 54
he taught them in their synagogue, insomuch that they were
astonished, and said, Whence hath this *man* this wisdom, and
these mighty works? Is not this the carpenter's son? is not his 55
mother called Mary? and his brethren, James, and Joses, and
Simon, and Judas? And his sisters, are they not all with us? 56
Whence then hath this *man* all these *things*? And they were 57
offended in him. But Jesus said unto them, A prophet is not
without honour, save in his own country, and in his own house.
And he did not many mighty works there, because of their 58
unbelief.

14. AT that time Herod the tetrarch heard of the fame of Jesus,
and said unto his servants, This is John the Baptist; he is risen 2
from the dead; and therefore mighty works do shew forth them-
selves in him. For Herod had laid hold on John, and bound him, 3

and put *him* in prison for Herodias' sake, his brother Philip's wife.
4 For John said unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the multi-
6 tude, because they counted him as a prophet. But when Herod's
birthday was kept, the daughter of Herodias danced before them,
7 and pleased Herod. Whereupon he promised with an oath to
8 give her whatsoever she would ask. And she, being before in-
9 structed of her mother, said, Give me here John Baptist's head in
a charger. And the king was sorry : nevertheless for the oath's
sake, and them which sat with him at meat, he commanded *it* to
10 be given *her*. And he sent, and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel :
12 and she brought *it* to her mother. And his disciples came, and
took up the body, and buried it, and went and told Jesus.
13 When Jesus heard *of it*, he departed thence by ship into a
desert place apart : and when the people had heard *thereof*, they
14 followed him on foot out of the cities. And Jesus went forth,
and saw a great multitude, and was moved with compassion
15 toward them, and he healed their sick. And when it was evening,
his disciples came to him, saying, *This* is a desert place, and the
time is now past; send the multitude away, that they may go
16 into the villages, and buy themselves victuals. But Jesus said
17 unto them, They need not depart; give ye them to eat. And
they say unto him, We have here but five loaves, and two fishes.
18, 19 He said, Bring them hither to me. And he commanded the
multitude to sit down on the grass, and took the five loaves, and
the two fishes, and looking up to heaven, he blessed, and brake,
and gave the loaves to *his* disciples, and the disciples to the
20 multitude. And they did all eat, and were filled : and they took
21 up of the fragments that remained twelve baskets full. And
they that had eaten were about five thousand men, beside women
and children.
22 And straightway Jesus constrained his disciples to get into a
ship, and to go before him unto the other side, while he sent the
23 multitudes away. And when he had sent the multitudes away,
he went up into a mountain apart to pray : and when the evening
24 was come, he was there alone. But the ship was now in the midst
25 of the sea, tossed with waves : for the wind was contrary. And
in the fourth watch of the night Jesus went unto them, walking
26 on the sea. And when the disciples saw him walking on the sea,
they were troubled, saying, It is a spirit; and they cried out for
27 fear. But straightway Jesus spake unto them, saying, Be of
28 good cheer; it is I, be not afraid. And Peter answered him and
said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the
30 ship, he walked on the water, to go to Jesus. But when he saw
the wind boisterous, he was afraid; and beginning to sink, he

cried, saying, Lord, save me. And immediately Jesus stretched 31
forth *his* hand, and caught him, and said unto him, O thou of
little faith, wherefore didst thou doubt? And when they were 32
come into the ship, the wind ceased. Then they that were in the 33
ship came and worshipped him, saying, Of a truth thou art the
Son of God.

And when they were gone over, they came into the land of 34
Gennesaret. And when the men of that place had knowledge of 35
him, they sent out into all that country round about, and brought
unto him all that were diseased; and besought him that they 36
might only touch the hem of his garment: and as many as
touched were made perfectly whole.

15 THEN came to Jesus scribes and Pharisees, which were of
Jerusalem, saying, Why do thy disciples transgress the tradition 2
of the elders? for they wash not their hands when they eat bread.
But he answered and said unto them, Why do you also transgress 3
the commandment of God by your tradition? For God com- 4
manded, saying, Honour thy father and mother: and, He that
curseth father or mother, let him die the death. But ye say, 5
Whosoever shall say to *his* father or *his* mother, *It is a gift, by*
whatsoever thou mightest be profited by me; and honour not his 6
father or his mother, *he shall be free.* Thus have ye made the
commandment of God of none effect by your tradition. Ye 7
hypocrites, well did Esaias prophesy of you, saying, This people 8
draweth nigh unto me with their mouth, and honoureth me with
their lips; but their heart is far from me. But in vain they do 9
worship me, teaching for doctrines the commandments of men.

And he called the multitude, and said unto them, Hear, and 10
understand: not that which goeth into the mouth defileth a man; 11
but that which cometh out of the mouth, this defileth a man.
Then came his disciples, and said unto him, Knowest thou that 12
the Pharisees were offended, after they heard *this* saying? But
he answered and said, Every plant, which my heavenly Father 13
hath not planted, shall be rooted up. Let them alone: they be 14
blind leaders of the blind. And if the blind lead the blind, both
shall fall into the ditch. Then answered Peter and said unto him, 15
Declare unto us this parable. And Jesus said, Are ye also yet 16
without understanding? Do not ye yet understand, that what- 17
soever entereth in at the mouth goeth into the belly, and is cast
out into the draught? But those *things* which proceed out of 18
the mouth come forth from the heart; and they defile the man.
For out of the heart proceed evil thoughts, murders, adulteries, 19
fornications, thefts, false witness, blasphemies: these are *the* 20
things which defile a man: but to eat with unwashen hands
defileth not a man.

Then Jesus went thence, and departed into the coasts of Tyre 21

- 22 and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with
 23 a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth
 24 after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped
 25 him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. And
 26 she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto
 27 her, O woman, great *is* thy faith: be it unto thee *even* as thou wilt.
 28 And her daughter was made whole from that *very* hour. And Jesus departed from thence, and came nigh unto the sea of Galilee;
 29 and went up into a mountain, and sat down there. And great multitudes came unto him, having with them *those that were* lame,
 30 blind, dumb, maimed, and many others, and cast them *down* at Jesus' feet; and he healed them: insomuch that the multitude
 31 wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
- 32 Then Jesus called his disciples unto *him*, and said, I have compassion on the multitude, because they continue with me now
 33 three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. And his disciples say
 34 unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them,
 35 How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on
 36 the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the
 37 disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets
 38 full. And they that did eat were four thousand men, beside women and children.
- 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala. 16 The Pharisees also with the Sadducees came, and tempting desired him that *he* would shew
 2 them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is
 3 red. And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?
 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
- 5 And when his disciples were come to the other side, they had

forgotten to take bread. Then Jesus said unto them, Take heed 6
and beware of the leaven of the Pharisees and of the Sadducees.
And they reasoned among themselves, saying, *It is because we* 7
have taken no bread. Which when Jesus perceived, he said unto 8
them, O ye of little faith, why reason ye among yourselves, be-
cause ye have brought no bread? Do ye not yet understand, 9
neither remember the five loaves of the five thousand, and how
many baskets ye took up? Neither the seven loaves of the four 10
thousand, and how many baskets ye took up? How *is it that* 11
ye do not understand that I spake it not to you concerning bread,
that ye should beware of the leaven of the Pharisees and of the
Sadducees? Then understood they how that he bade *them* not 12
beware of the leaven of bread, but of the doctrine of the Pharisees
and of the Sadducees.

When Jesus came into the coasts of Cesarea Philippi, he asked 13
his disciples, saying, Whom do men say that I the Son of man am?
And they said, Some *say that thou art* John the Baptist: some, 14
Elias; and others, Jeremias, or one of the prophets. He saith 15
unto them, But whom say ye that I am? And Simon Peter 16
answered and said, Thou art the Christ, the Son of the living God.
And Jesus answered and said unto him, Blessed art thou, Simon 17
Bar-jona: for flesh and blood hath not revealed *it* unto thee, but
my Father which is in heaven. And I say also unto thee, That 18
thou art Peter, and upon this rock I will build my church; and
the gates of hell shall not prevail against it. And I will give unto 19
thee the keys of the kingdom of heaven: and whatsoever thou
shalt bind on earth shall be bound in heaven: and whatsoever thou
shalt loose on earth shall be loosed in heaven. Then charged he his 20
disciples that they should tell no *man* that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, 21
how that he must go unto Jerusalem, and suffer many *things* of
the elders and chief priests and scribes, and be killed, and be
raised *again* the third day. Then Peter took him, and began to 22
rebuke him, saying, Be it far from thee, Lord: this shall not
be unto thee. But he turned, and said unto Peter, Get thee 23
behind me, Satan: thou art an offence unto me: for thou
savourest not the *things* that be of God, but *those* that be of men.
Then said Jesus unto his disciples, If any *man* will come after me, 24
let him deny himself, and take up his cross, and follow me. For 25
whosoever will save his life shall lose it: and whosoever will lose
his life for my sake shall find it. For what is a man profited, if 26
he shall gain the whole world, and lose his own soul? or what
shall a man give in exchange for his soul? For the Son of man 27
shall come in the glory of his Father with his angels: and then
he shall reward every man according to his works. Verily I say 28
unto you, There be some standing here, which shall not taste of
death, till they see the Son of man coming in his kingdom.

- 17 AND after six days Jesus taketh Peter, James, and John his
2 brother, and bringeth them up into a high mountain apart, and
was transfigured before them : and his face did shine as the sun,
3 and his raiment was white as the light. And behold, there
4 appeared unto them Moses and Elias talking with him. Then
answered Peter, and said unto Jesus, Lord, it is good for us to be
here : if thou wilt, let us make here three tabernacles : one for
5 thee, and one for Moses, and one for Elias. While he yet spake,
behold, a bright cloud overshadowed them : and behold a voice
out of the cloud, which said, This is my beloved Son, in whom I
6 am well pleased ; hear ye him. And when the disciples heard *it*,
7 they fell on their face, and were sore afraid. And Jesus came
8 and touched them, and said, Arise, and be not afraid. And when
they had lift up their eyes, they saw no *man*, save Jesus only.
- 9 And as they came down from the mountain, Jesus charged
them, saying, Tell the vision to no *man*, until the Son of man be
10 risen again from the dead. And his disciples asked him, saying,
11 Why then say the scribes that Elias must first come ? And Jesus
answered and said unto them, Elias truly shall first come, and
12 restore all *things*. But I say unto you, That Elias is come already,
and they knew him not, but have done unto him whatsoever they
13 listed. Likewise shall also the Son of man suffer of them. Then the
disciples understood that he spake unto them of John the Baptist.
- 14 And when they were come to the multitude, there came to
15 him a *certain* man, kneeling down to him, and saying, Lord, have
mercy on my son : for he is lunatick, and sore vexed : for oft-
16 times he falleth into the fire, and oft into the water. And I
17 brought him to thy disciples, and they could not cure him. Then
Jesus answered and said, O faithless and perverse generation,
how long shall I be with you ? how long shall I suffer you ? bring
18 him hither to me. And Jesus rebuked the devil ; and he departed
19 out of him : and the child was cured from that *very* hour. Then
came the disciples to Jesus apart, and said, Why could not we
20 cast him out ? And Jesus said unto them, Because of your un-
belief : for verily I say unto you, If ye have faith as a grain of
mustard seed, ye shall say unto this mountain, Remove hence
to yonder place ; and it shall remove ; and nothing shall be im-
21 possible unto you. Howbeit this kind goeth not out but by
prayer and fasting.
- 22 And while they abode in Galilee, Jesus said unto them, The
23 Son of man shall be betrayed into the hands of men : and they
shall kill him, and the third day he shall be raised *again*. And
they were exceeding sorry.
- 24 And when they were come to Capernaum, they that received
tribute money came to Peter, and said, Doth not your master
25 pay tribute ? He saith, Yes. And when he was come into the
house, Jesus prevented him, saying, What thinkest thou, Simon ?

of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of 26 strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, 27 and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

18 AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus 2 called a little child unto *him*, and set him in the midst of them. And said, Verily I say unto you, Except ye be converted, and 3 become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little 4 child, the same is greatest in the kingdom of heaven. And whoso 5 shall receive one such little child in my name receiveth me. But 6 whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. Woe 7 unto the world because of offences: for it must needs be that offences come: but woe to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and 8 cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, 9 and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

Take heed that ye despise not one of these little ones; for I 10 say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is 11 come to save that which was lost. How think ye? if a man have 12 an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, 13 verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. *Even* so it is not 14 the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell 15 him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, then 16 take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neg- 17 lect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen *man* and a publican. Verily I say unto you, Whatsoever ye shall bind on 18 earth shall be bound in heaven: and whatsoever ye shall loose

19 on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in
20 heaven. For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times :
23 but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account
24 of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But
25 forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment
26 to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee
27 all. Then the lord of that servant was moved with compassion
28 and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence : and he laid hands on him, and took *him* by
29 the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have
30 patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very
32 sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O *thou* wicked servant, I forgave thee all that debt, because thou
33 desiredst me : shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should
34 pay all that was due unto him. So likewise shall my heavenly Father do *also* unto you, if ye from your hearts forgive not
35 every one his brother their trespasses.

19 AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea
2 beyond Jordan ; and great multitudes followed him ; and he healed
3 them there. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife
4 for every cause ? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them
5 male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife : and they twain shall
6 be one flesh ? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a

writing of divorcement, and to put her away? He saith unto 8
them, Moses because of the hardness of your hearts suffered you
to put away your wives: but from the beginning it was not so.
And I say unto you, Whosoever shall put away his wife, except 9
it be for fornication, and shall marry another, committeth adultery:
and whoso marrieth her *which is* put away doth commit adultery.
His disciples say unto him, If the case of the man be so with *his* 10
wife, it is not good to marry. But he said unto them, All *men* 11
cannot receive this saying, save *they* to whom it is given. For 12
there are *some* eunuchs, which were so born from *their* mother's
womb: and there are *some* eunuchs, which were made eunuchs
of men: and there be eunuchs, which have made themselves
eunuchs for the kingdom of heaven's sake. He that is able to
receive *it*, let him receive *it*.

Then were there brought unto him little children, that he 13
should put *his* hands on them, and pray: and the disciples
rebuked them. But Jesus said, Suffer little children, and forbid 14
them not, to come unto me: for of such is the kingdom of heaven.
And he laid *his* hands on them, and departed thence. 15

And behold, one came and said unto him, Good Master, what 16
good *thing* shall I do, that I may have eternal life? And he said 17
unto him, Why callest thou me good? *there is* none good but
one, *that is*, God: but if thou wilt enter into life, keep the com-
mandments. He saith unto him, Which? Jesus said, Thou 18
shalt do no murder, Thou shalt not commit adultery, Thou shalt
not steal, Thou shalt not bear false witness, Honour thy father 19
and *thy* mother: and, Thou shalt love thy neighbour as thyself.
The young man saith unto him, All these *things* have I kept from 20
my youth up: what lack I yet? Jesus said unto him, If thou 21
wilt be perfect, go *and* sell that thou hast, and give to the poor,
and thou shalt have treasure in heaven: and come *and* follow
me. But when the young man heard *that* saying, he went away 22
sorrowful: for he had great possessions.

Then said Jesus unto his disciples, Verily I say unto you, That 23
a rich *man* shall hardly enter into the kingdom of heaven. And 24
again I say unto you, It is easier for a camel to go through the
eye of a needle, than for a rich *man* to enter into the kingdom of
God. When his disciples heard *it*, they were exceedingly amazed, 25
saying, Who then can be saved? But Jesus beheld *them*, and 26
said unto them, With men this is impossible; but with God all
things are possible.

Then answered Peter and said unto him, Behold, we have for- 27
saken all, and followed thee; what shall we have therefore? And 28
Jesus said unto them, Verily I say unto you, That ye which have
followed me, in the regeneration, when the Son of man shall sit
in the throne of his glory, ye also shall sit upon twelve thrones,
judging the twelve tribes of Israel. And every one that hath 29

forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many *that are first* shall be last; and *the last shall be first*. 20 For the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received *it*, they murmured against the Goodman of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain *thing* of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink *of* the cup that I shall drink *of*, and to be baptized *with* the baptism that I am baptized *with*? They say unto him, We are able.

And he saith unto them, Ye shall drink indeed *of* my cup, and be ²³ baptized *with* the baptism that I am baptized *with* : but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And ²⁴ when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them unto *him*, and said, ²⁵ Ye know that the princes of the Gentiles exercise dominion over them, and they *that are* great exercise authority upon them. But it shall not be so among you : but whosoever will be great ²⁶ among you, let him be your minister; and whosoever will be ²⁷ chief among you, let him be your servant : even as the Son of ²⁸ man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they departed from Jericho, a great multitude followed ²⁹ him. And behold, two blind men sitting by the way side, when ³⁰ they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David. And the multitude rebuked ³¹ them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David. And Jesus stood still, and called them, and said, What will ye ³² *that* I shall do unto you? They say unto him, Lord, that our ³³ eyes may be opened. So Jesus had compassion *on them*, and ³⁴ touched their eyes : and immediately their eyes received sight, and they followed him.

21 AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose ² *them*, and bring *them* unto me. And if any *man* say ought unto ³ you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled ⁴ which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting ⁵ upon an ass, and a colt the foal of an ass. And the disciples ⁶ went, and did as Jesus commanded them, and brought the ass, ⁷ and the colt, and put on them their clothes, and they set *him* thereon. And a very great multitude spread their garments in ⁸ the way; others cut down branches from the trees, and strawed *them* in the way. And the multitudes that went before, and ⁹ that followed, cried, saying, Hosanna to the Son of David : Blessed *is* he that cometh in the name of the Lord; Hosanna ¹⁰ in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, ¹¹ This is Jesus the prophet of Nazareth of Galilee.

And Jesus went into the temple of God, and cast out all them ¹² that sold and bought in the temple, and overthrew the tables of

- 13 the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house
14 of prayer; but ye have made it a den of thieves. And *the blind* and the lame came to him in the temple; and he healed them.
15 And when the chief priests and scribes saw the wonderful *things* that he did, and the children crying in the temple, and saying,
16 Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes
17 and sucklings thou hast perfected praise? And he left them, and went out of the city into Bethany; and he lodged there.
18 Now in the morning as he returned into the city, he hungered.
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree
20 withered away. And when the disciples saw *it*, they marvelled,
21 saying, How soon is the fig tree withered away! Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed,
22 and be thou cast into the sea; it shall be done. And all *things*, whatsoever ye shall ask in prayer, believing, ye shall receive.
23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these *things*? and who gave
24 thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise
25 will tell you by what authority I do these *things*. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven;
26 he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a
27 prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I
28 do these *things*. But what think you? A *certain* man had two sons; and he came to the first, and said, Son, go work to day in
29 my vineyard. He answered and said, I will not: but afterward
30 he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
31 Whether of *them* twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God
32 before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.
33 Hear another parable: There was a certain householder, which

planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country : and when the time of the fruit 34 drew near, he sent his servants to the husbandmen, that *they* might receive the fruits of it. And the husbandmen took his 35 servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first : and they did 36 unto them likewise. But last of *all* he sent unto them his son, 37 saying, They will reverence my son. But when the husband- 38 men saw the son, they said among themselves, This is the heir ; come, let us kill him, and let us seize on his inheritance. And 39 they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord therefore of the vineyard cometh, what will he 40 do unto those husbandmen ? They say unto him, He will 41 miserably destroy those wicked *men*, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in 42 the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ? Therefore say I unto you, The 43 kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on 44 this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Phari- 45 sees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multi- 46 tude, because they took him for a prophet.

22 AND Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain 2 king, which made a marriage for his son, and sent forth his ser- 3 vants to call them that were bidden to the wedding : and they would not come. Again, he sent forth other servants, saying, 4 Tell them which are bidden, Behold, I have prepared my dinner : my oxen and *my* fatlings *are* killed, and all *things are* ready : come unto the marriage. But they made light of *it*, and went their 5 ways, one to his farm, another to his merchandise : and the rem- 6 nant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth : and he 7 sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, 8 but they which were bidden were not worthy. Go ye there- 9 fore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the *highways*, and 10 gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. And when the king 11 came in to see the guests, he saw there a man which had not on

12 a wedding garment : and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was
13 speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness;
14 there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

15 Then went the Pharisees, and took counsel how they might
16 entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man* : for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness,
18 and said, Why tempt ye me, *ye* hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith
20 unto them, Whose *is* this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the *things* which are Cesar's; and unto God the
22 *things* that are God's. When they had heard *these words* they marvelled, and left him, and went their way.

23 The same day came to him *the* Sadducees, which say that
24 there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry
25 his wife, and raise up seed unto his brother. Now there were with us seven brethren : and the first, when he had married *a* wife, deceased, and, having no issue, left his wife unto his brother :
26, 27 likewise the second also, and the third, unto the seventh. And
28 last of all the woman died also. Therefore in the resurrection
29 whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as *the* angels of God in
31 heaven. But as touching the resurrection of the dead, have ye
32 not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?
33 God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was* a lawyer, asked *him a question*, tempting him,
36 and saying, Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all
37 thy heart, and with all thy soul, and with all thy mind. This
38 is the first and great commandment. And the second *is* like
40 unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them,

saying, What think ye of Christ? whose son is he? They say 42
unto him, *The Son* of David. He saith unto them, How then 43
doth David in spirit call him Lord, saying, The Lord said unto 44
my Lord, Sit thou on my right hand, till I make thine enemies
thy footstool? If David then call him Lord, how is he his son? 45
And no man was able to answer him a word, neither durst any 46
man from that day forth ask him any more questions.

23 THEN spake Jesus to the multitude, and to his disciples,
saying, The scribes and the Pharisees sit in Moses' seat: all 2, 3
therefore whatsoever they bid you observe, *that* observe and
do; but do not ye after their works: for they say, and do not.
For they bind heavy burdens and grievous to be borne, and lay 4
them on men's shoulders; but they *themselves* will not move them
with *one* of their fingers. But all their works they do for to be 5
seen of men: they make broad their phylacteries, and enlarge
the borders of their garments, and love the uppermost rooms at 6
feasts, and the chief seats in the synagogues, and greetings in 7
the markets, and to be called of men, Rabbi, Rabbi. But be 8
not ye called Rabbi: for one is your Master, *even* Christ; and
all ye are brethren. And call no man your father upon the earth: 9
for one is your Father, which is in heaven. Neither be ye called 10
masters: for one is your Master, *even* Christ. But he that is 11
greatest among you shall be your servant. And whosoever shall 12
exalt himself shall be abased; and he that shall humble himself
shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye 13
shut up the kingdom of heaven against men: for ye neither go
in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye 14
devour widows' houses, and for a pretence make long prayer:
therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye com- 15
pass sea and land to make one proselyte, and when he is made,
ye make him twofold more *the* child of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall 16
swear by the temple, it is nothing; but whosoever shall swear by
the gold of the temple, he is a debtor. Ye fools and blind: for 17
whether is greater, the gold, or the temple that sanctifieth the
gold? And, Whosoever shall swear by the altar, it is nothing; 18
but whosoever sweareth by the gift that is upon it, he is guilty.
Ye fools and blind: for whether is greater, the gift, or the altar 19
that sanctifieth the gift? Whoso therefore shall swear by the 20
altar, sweareth by it, and by all *things* thereon. And whoso shall 21
swear by the temple, sweareth by it, and by him that dwelleth
therein. And he that shall swear by heaven, sweareth by the 22
throne of God, and by him that sitteth thereon.

- 23 Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith : these
- 24 ought *ye* to have done, and not to leave the other undone. Ye blind guides, which strain out a gnat, and swallow a camel.
- 25 Woe unto you, scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they
- 26 are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.
- 27 Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. *Even* so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of
- 30 the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the
- 31 prophets. Wherefore ye be witnesses unto yourselves, that ye
- 32 are the children of them which killed the prophets. Fill ye up
- 33 then the measure of your fathers. Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell ?
- 34 Wherefore behold, I sent unto you prophets, and wise *men*, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues, and persecute
- 35 *them* from city to city : that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between
- 36 the temple and the altar. Verily I say unto you, All these *things* shall come upon this generation.
- 37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her
- 38 chickens under *her* wings, and ye would not ? Behold, your
- 39 house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24 AND Jesus went out, and departed from the temple : and his disciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these *things* ? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these *things* be ? and what

4 shall be the sign of thy coming, and of the end of the world ? And

Jesus answered and said unto them, Take heed that no *man* deceive you. For many shall come in my name, saying, I am 5 Christ; and shall deceive many. And ye shall hear of wars 6 and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation 7 shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these *are* the beginning of sorrows. 8

Then shall they deliver you up to be afflicted, and shall kill 9 you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, 10 and shall hate one another. And many false prophets shall rise, 11 and shall deceive many. And because iniquity shall abound 12 the love of many shall wax cold. But he that shall endure unto 13 the end, the same shall be saved. And this gospel of the kingdom 14 shall be preached in all the world for a witness unto all nations; and then shall the end come.

When ye therefore shall see the abomination of desolation, 15 spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judea 16 flee into the mountains: let him which is on the housetop not 17 come down to take any *thing* out of his house: neither let him 18 which is in the field return back to take his clothes. And woe 19 unto them that are with child, and to them that give suck in those days. But pray ye that your flight be not in the winter, 20 neither on the sabbath day: for then shall be great tribulation, 21 such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, 22 there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any *man* shall say unto you, 23 Lo, here is Christ, or there; believe *it* not. For there shall rise 24 false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, *they shall* deceive the very elect. Behold, I have told you before. Wherefore if 25, 26 they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the 27 lightning cometh out of the east, and shineth *even* unto the west; so shall also the coming of the Son of man be. For wheresoever 28 the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days shall the sun 29 be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in 30 heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great 31 sound of a trumpet, and they shall gather together his elect from

32 the four winds, from one end of heaven to the other. Now learn
 a parable of the fig tree; When his branch is yet tender, and
 33 putteth forth leaves, ye know that summer is nigh: so likewise
 ye, when ye shall see all these *things*, know that it is near, *even*
 34 at the doors. Verily I say unto you, This generation shall not
 35 pass, till all these *things* be fulfilled. Heaven and earth shall
 pass away, but my words shall not pass away.
 36 But of that day and hour knoweth no *man*, no, not the angels
 37 of heaven, but my Father only. But as the days of Noe *were*, so
 38 shall also the coming of the Son of man be. For as in the days
 that were before the flood they were eating and drinking, marry-
 ing and giving in marriage, until the day that Noe entered into
 39 the ark, and knew not until the flood came, and took *them* all
 40 away; so shall also the coming of the Son of man be. Then shall
 two be in the field; the one shall be taken, and the other left.
 41 Two *women* shall be grinding at the mill; *the* one shall be taken,
 42 and *the* other left. Watch therefore: for ye know not what
 hour your Lord doth come.
 43 But know this, that if the goodman of the house had known
 in what watch the thief would come, he would have watched,
 44 and would not have suffered his house to be broken up. There-
 fore be ye also ready: for in such an hour as you think not the
 45 Son of man cometh. Who then is a faithful and wise servant,
 whom his lord hath made ruler over his household, to give them
 46 meat in due season? Blessed is that servant, whom his lord
 47 when he cometh shall find so doing. Verily I say unto you,
 48 That he shall make him ruler over all his goods. But *and* if that
 evil servant shall say in his heart, My lord delayeth his coming;
 49 and shall begin to smite *his* fellowservants, and to eat and drink
 50 with the drunken; the lord of that servant shall come in a day
 when he looketh not for *him*, and in an hour that he is not ware
 51 of, and shall cut him asunder, and appoint *him* his portion with
 the hypocrites: there shall be weeping and gnashing of teeth.

25 THEN shall the kingdom of heaven be likened unto ten
 virgins, which took their lamps, and went forth to meet the
 2 bridegroom. And five of them were wise, and five *were* foolish.
 3 They that *were* foolish took their lamps, and took no oil with
 4 them: but the wise took oil in their vessels with their
 5 lamps. While the bridegroom tarried, they all slumbered and
 6 slept. And at midnight there was a cry made, Behold, the bride-
 7 groom cometh; go ye out to meet him. Then all those virgins
 8 arose, and trimmed their lamps. And the foolish said unto the
 9 wise, Give us of your oil; for our lamps are gone out. But the
 wise answered, saying, *Not so*; lest there be not enough for us
 and you: but go ye rather to them that sell, and buy for your-
 10 selves. And while they went to buy, the bridegroom came;

and they *that were* ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received 16 the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more. His lord said unto him, Well *done, thou good and faithful servant* : thou hast been faithful over a few *things*, I will make thee ruler over many *things* : enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His lord said unto him, Well *done, good and faithful servant* ; thou hast been faithful over a few *things*, I will make thee ruler over many *things* : enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed : and I was afraid, and went and hid thy talent in the earth : lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even *that* which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : and before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye
 blessed of my Father, inherit the kingdom prepared for you from
 35 the foundation of the world : for I was an hungred, and ye gave
 me meat : I was thirsty, and ye gave me drink : I was a stranger,
 36 and ye took me in : naked, and ye clothed me : I was sick, and
 37 ye visited me : I was in prison, and ye came unto me. Then
 shall the righteous answer him, saying, Lord, when saw we thee
 38 an hungred, and fed thee ? or thirsty, and gave thee drink ? When
 saw we thee a stranger, and took thee in ? or naked, and clothed
 39 thee ? Or when saw we thee sick, or in prison, and came unto
 40 thee ? And the King shall answer and say unto them, Verily I
 say unto you, Inasmuch as ye have done *it* unto one of the least
 of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from
 me, ye cursed, into everlasting fire, prepared for the devil and
 42 his angels : for I was an hungred, and ye gave me no meat : I was
 43 thirsty, and ye gave me no drink : I was a stranger, and ye took
 me not in : naked, and ye clothed me not : sick, and in prison,
 44 and ye visited me not. Then shall they also answer him, saying,
 Lord, when saw we thee an hungred, or athirst, or a stranger, or
 45 naked, or sick, or in prison, and did not minister unto thee ? Then
 shall he answer them, saying, Verily I say unto you, Inasmuch
 46 as ye did *it* not to one of the least of these, ye did *it* not to me. And
 these shall go away into everlasting punishment : but the righte-
 ous into life eternal.

26 AND it came to pass, when Jesus had finished all these
 2 sayings, he said unto his disciples, Ye know that after two days
 is *the feast of the passover*, and the Son of man is betrayed to be
 3 crucified. Then assembled together the chief priests, and the
 scribes, and the elders of the people, unto the palace of the high
 4 priest, who was called Caiaphas, and consulted that they might
 5 take Jesus by subtilty, and kill *him*. But they said, Not on the
 feast *day*, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the
 7 leper, there came unto him a woman having an alabaster box of
 very precious ointment, and poured *it* on his head, as he sat at
 8 meat. But when his disciples saw *it*, they had indignation, say-
 9 ing, To what purpose *is* this waste ? For this ointment might
 10 have been sold for much, and given to the poor. When Jesus
 understood *it*, he said unto them, Why trouble ye the woman ?
 11 for she hath wrought a good work upon me. For ye have the
 12 poor always with you ; but me ye have not always. For in that
 she hath poured this ointment on my body, she did *it* for my
 13 burial. Verily I say unto you, Wheresoever this gospel shall be
 preached in the whole world, *there* shall also *this*, that this woman
 hath done, be told for a memorial of her.

Then one of the twelve, called Judas Iscariot, went unto the 14 chief priests, and said *unto them*, What will ye give me, and I will 15 deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to 16 betray him.

Now the first *day* of the *feast of unleavened bread* the disciples 17 came to Jesus, saying unto him, Where wilt thou *that* we prepare for thee to eat the passover? And he said, Go into the city to 18 such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they 19 made ready the passover.

Now when the even was come, he sat down with the twelve. 20 And as they did eat, he said, Verily I say unto you, that one of 21 you shall betray me. And they were exceeding sorrowful, and 22 began every one of them to say unto him, Lord, is it I? And 23 he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is 24 written of him: but woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, 25 Master, is it I? He said unto him, Thou hast said.

And as they were eating, Jesus took bread, and blessed *it*, and 26 brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* 27 to them, saying, Drink ye all of it; for this is my blood of the 28 new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of 29 the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out into the mount 30 of Olives. Then saith Jesus unto them, All ye shall be offended 31 because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But 32 after I am risen *again*, I will go before you into Galilee. Peter 33 answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto 34 him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though 35 I should die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, 36 and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with *him* Peter and the two sons of Zebe- 37 dee, and began to be sorrowful and very heavy. Then saith he 38 unto them, My soul is exceeding sorrowful, *even* unto death: tarry ye here, and watch with me. And he went a little further, 39

and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will,
40 but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch
41 with me one hour? Watch and pray, that ye enter not into temptation : the spirit indeed *is* willing, but the flesh *is* weak.
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink
43 it, thy will be done. And he came and found them asleep again :
44 for their eyes were heavy. And he left them, and went away
45 again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now,
and take your rest : behold, the hour is at hand, and the Son of
46 man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me.
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the
48 chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that *same*
49 is he : hold him fast. And forthwith he came to Jesus, and said, Hail, master ; and kissed him. And Jesus said unto him, Friend,
50 wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with
51 Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said
52 Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest
53 thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall
54 the scriptures be fulfilled, that thus it must be? In that *same* hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with
55 you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
56 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.
57 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false
58 witness against Jesus, to put him to death ; but found none : yea, though many false witnesses came, *yet* found they none.
59 At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three
60 days. And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But
61 Jesus held his peace. And the high priest answered and said

unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto 64 him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent 65 his clothes, saying, He hath spoken blasphemy ; what further need have we of witnesses ? behold, now ye have heard his blasphemy. What think ye ? They answered and said, He is guilty 66 of death. Then did they spit in his face, and buffeted him ; and 67 others smote *him* with the palms of their hands, saying, Prophecy 68 unto us, *thou* Christ, Who is he that smote thee ?

Now Peter sat without in the palace : and a damsel came unto 69 him, saying, Thou also wast with Jesus of Galilee. But he denied 70 *before them* all, saying, I know not what thou sayest. And when 71 he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know 72 the man. And after a while came unto *him* they that stood *by*, 73 and said to Peter, Surely thou also art *one* of them ; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, 74 I know not the man. And immediately *the* cock crew. And 75 Peter remembered the word of Jesus, which said unto him, Before *the* cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27 WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death : and when they had bound him, they led *him* away, and delivered 2 him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he 3 was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned 4 in that I have betrayed *the* innocent blood. And they said, What *is that* to us ? see thou *to that*. And he cast down the pieces of 5 silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not 6 lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the 7 potter's field, to bury strangers in. Wherefore that field was 8 called, The field of blood, unto this day. Then was fulfilled that 9 which was spoken by Jeremie the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value ; and gave them for the 10 potter's field, as the Lord appointed me.

And Jesus stood before the governor : and the governor asked 11 him, saying, Art thou the King of the Jews ? And Jesus said unto him, Thou sayest. And when he was accused of the chief 12

- 13 priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many *things* they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.
- 15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye *that* I release unto you? Barabbas, or Jesus which is called Christ?
- 18' 19 For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just *man*: for I have suffered many *things* this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye *that* I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just *person*: see ye to it. Then answered all the people, and said, His blood *be* on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified.
- 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of *soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.
- 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.
- 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.
- 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE

KING OF THE JEWS. Then were there two thieves crucified 38 with him, one on the right hand, and another on the left.

And they that passed by, reviled him, wagging their heads, 39 and saying, *Thou* that destroyest the temple, and buildest *it* in 40 three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, 41 with the scribes and elders, said, He saved others; himself he can- 42 not save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let 43 him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, 44 cast the same in his teeth.

Now from the sixth hour there was darkness over all the land 45 unto the ninth hour. And about the ninth hour Jesus cried 46 with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI? that is to say, My God, my God, why hast thou forsaken me? Some 47 of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took 48 a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias 49 will come to save him.

Jesus, when he had cried again with a loud voice, yielded up 50 the ghost.

And behold, the vail of the temple was rent in twain from the 51 top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which 52 slept arose, and came out of the graves after his resurrection, 53 and went into the holy city, and appeared unto many. Now 54 when the centurion, and they that were with him, watching Jesus, saw the earthquake, and *those things* that were done, they feared greatly, saying, Truly this was the Son of God. And many 55 women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magda- 56 lene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathea, 57 named Joseph, who also himself was Jesus' disciple: he went 58 to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, 59 he wrapped it in a clean linen cloth, and laid it in his own new 60 tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed. And 61 there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day, that followed the *day of the* preparation, 62 the chief priests and Pharisees came together unto Pilate, saying, 63 Sir, we remember that that deceiver said, while he was yet alive,

64 After three days I will rise *again*. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him *away*, and say unto the people, He is risen from the dead : so the last error shall be worse than
65 the first. Pilate said unto them, Ye have a watch : go your
66 way, make *it* as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

28 IN the end of the sabbath, as it began to dawn towards the first *day* of the week, came Mary Magdalene and the other
2 Mary to see the sepulchre. And behold, there was a great earthquake : for *the* angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.
3 His countenance was like lightning, and his raiment white as
4 snow : and for fear of him the keepers did shake, and became as
5 dead *men*. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.
6 He is not here : for he is risen, as he said. Come, see the place
7 where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead ; and behold, he goeth before you into
8 Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy ;
9 and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, *All* hail. And they
10 came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.
11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the *things* that
12 were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, say-
13 ing, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will per-
14 suade him, and secure you. So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.
15 Then the eleven disciples went *away* into Galilee, into a moun-
16 tain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted. And Jesus came
17 and spake unto them, saying, All power is given unto me in
18 heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and
19 of the Holy Ghost : teaching them to observe all *things* whatsoever I have commanded you : and lo, I am with you alway, *even*
20 unto the end of the world. Amen.

LUKE

Gospel of Luke.—*It is clear that the same author wrote both the Gospel and Acts, so if Luke's authorship be denied to the Acts, it must be also to the Gospel. The main discussion, therefore, surrounds the authorship of the Acts (q. v.).*

Luke, besides Mark and Q, probably used other material. See his preface, in which he distinctly refers to the work of his predecessors. Though he is dissatisfied with them, he may very well have borrowed from them. Perhaps even some oral material may have come in his way.

The date of the Gospel depends on Acts. Probably late in the first century and only a little later than Matthew.

Analysis :

- i. and ii. *Birth and infancy of the Messiah.*
- iii. 1—iv. 13. *Preparation for ministerial work.*
- iv. 14—ix. 50. *Teaching in Galilee (cf. Mark i. 14—ix. 50).*
- ix. 51—xix. 28. *Journey to Jerusalem (cf. Mark x.).*
- xix. 29—xxiv. 53. *Last days of the Messiah.*

Luke's Gospel is a well-designed literary work, written not for a Church, but for an individual. Theophilus may have been a Roman or Greek official interested in what he had heard about Christ.

1 FORASMUCH as many have taken in hand to set forth in
order a declaration of those things which are most surely believed
among us, even as they delivered *them* unto us, which from the 2
beginning were eyewitnesses, and ministers of the word; it 3
seemed good to me also, having had perfect understanding of
all *things* from the very first, to write unto thee in order, most
excellent Theophilus, that thou mightest know the certainty of 4
those things, wherein thou hast been instructed.

There was in the days of Herod, the king of Judea, a certain 5
priest named Zacharias, of the course of Abia : and his wife *was*
of the daughters of Aaron, and her name *was* Elisabeth. And they 6
were both righteous before God, walking in all the commandments
and ordinances of the Lord blameless. And they had no child, 7
because that Elisabeth was barren, and they both were *now* well
stricken in years. And it came to pass, *that* while he executed 8
the priest's office before God in the order of his course, according 9
to the custom of the priest's office, his lot was to burn incense
when he went into the temple of the Lord. And the whole 10
multitude of the people were praying without at the time of
incense. And there appeared unto him an angel of the Lord 11
standing on the right side of the altar of incense. And when 12
Zacharias saw *him*, he was troubled, and fear fell upon him.
But the angel said unto him, Fear not, Zacharias : for thy 13
prayer is heard; and thy wife Elisabeth shall bear thee a son,
and thou shalt call his name John. And thou shalt have joy 14

15 and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, 16 even from his mother's womb. And many of the children of 17 Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? 19 for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to 20 shew thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these *things* shall be performed, because thou believest not my words, which shall 21 be fulfilled in their season. And the people waited for Zacharias, 22 and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto 23 them, and remained speechless. And it came to pass *that*, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth 25 conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from God 27 unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the 28 virgin's name was Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: 29 blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner 30 of salutation this should be. And the angel said unto her, Fear 31 not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in *thy* womb, and bring forth a son, and shalt 32 call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the 33 throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know 35 not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also *that* holy thing which 36 shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37, 38 For with God nothing shall be impossible. And Mary said,

Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in those days, and went into the hill country 39 with haste, into a city of Juda; and entered into the house of 40 Zacharias, and saluted Elisabeth. And it came to pass *that*, 41 when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and 42 she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. And whence *is* 43 this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine 44 ears, the babe leaped in my womb for joy. And blessed *is* she 45 that believed: for there shall be a performance of those *things* which were told her from the Lord.

And Mary said,	46
My soul doth magnify the Lord,	
And my spirit hath rejoiced in God my Saviour.	47
For he hath regarded the low estate of his handmaiden:	48
For behold, from henceforth all generations shall call me blessed.	
For he <i>that is</i> mighty hath done to me great things;	49
And holy <i>is</i> his name.	
And his mercy <i>is</i> on them that fear him	50
From generation to generation.	
He hath shewed strength with his arm;	51
He hath scattered the proud in the imagination of their hearts.	
He hath put down the mighty from <i>their</i> seats,	52
And exalted them of low degree.	
He hath filled the hungry with good <i>things</i> ;	53
And the rich he hath sent empty away.	
He hath holpen his servant Israel,	54
In remembrance of <i>his</i> mercy,	
(As he spake to our fathers),	55
To Abraham, and to his seed for ever.	

And Mary abode with her about three months, and returned to 56 her own house.

Now Elisabeth's full time came that she should be delivered; 57 and she brought forth a son. And *her* neighbours and her cousins 58 heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, *that* on the eighth 59 day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered 60 and said, Not *so*; but he shall be called John. And they said 61 unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have 62

63 him called. And he asked for a writing table, and wrote, saying,
 64 His name is John. And they marvelled all. And his mouth
 was opened immediately, and his tongue *loosed*, and he spake,
 65 and praised God. And fear came on all that dwelt round about
 them: and all these sayings were noised abroad throughout all
 66 the hill country of Judea. And all they that heard *them* laid
them up in their hearts, saying, What *manner* of child shall this
 67 be! And the hand of the Lord was with him. And his father
 Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel;
 For he hath visited and redeemed his people,
 69 And hath raised up a horn of salvation for us
 In the house of his servant David;
 70 (As he spake by the mouth of his holy prophets,
 Which have been since the world began:)
 71 That *we* should be saved from our enemies,
 And from the hand of all that hate us;
 72 To perform the mercy *promised* to our fathers,
 And to remember his holy covenant;
 73 The oath which he sware to our father Abraham,
 74 That *he* would grant unto us, that *we* being delivered out of
 the hand of our enemies
 Might serve him without fear,
 75 In holiness and righteousness before him,
 All the days of our life.
 76 And thou, child, shalt be called the prophet of the Highest:
 For thou shalt go before the face of the Lord
 To prepare his ways;
 77 To give knowledge of salvation unto his people
 By the remission of their sins,
 78 Through the tender mercy of our God;
 Whereby the dayspring from on high hath visited us,
 79 To give light to them that sit in darkness and *in* the shadow
 of death,
 To guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the
 deserts till the day of his shewing unto Israel.

2 AND it came to pass in those days, *that* there went out a
 decree from Cesar Augustus, that all the world should be taxed.
 2 (*And* this taxing was first made when Cyrenius was governor
 3 of Syria.) And all went to be taxed, every one into his own city.
 4 And Joseph also went up from Galilee, out of the city of Nazareth,
 into Judea, unto the city of David, which is called Bethlehem;
 5 (because he was of the house and lineage of David :) to be taxed
 6 with Mary his espoused wife, being great with child. And so

it was *that*, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, *the* angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find *the* babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, 14
And on earth peace,
Good will towards men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go *even* unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those *things* which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all *the things* that they had heard and seen, as it was told unto them.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that *he* should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought

- 28 in the child Jesus, to do for him after the custom of the law, then took he him *up* in his arms, and blessed God, and said,
- 29 Lord, now lettest thou thy servant depart
In peace, according to thy word :
- 30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all people ;
32 A light to lighten the Gentiles, and the glory of thy people
Israel.
- 33 And Joseph and his mother marvelled at those *things* which
34 were spoken of him. And Simeon blessed them, and said unto
Mary his mother, Behold, this *child* is set for the fall and rising
again of many in Israel ; and for a sign which shall be spoken
35 against ; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
- 36 And there was *one* Anna, a prophetess, the daughter of Phanuel,
of the tribe of Aser : she was of a great age, and had lived with
37 a husband seven years from her virginity ; and she *was* a widow
of about fourscore and four years, which departed not from the
temple, but served *God* with fastings and prayers night and day.
- 38 And she coming in that instant gave thanks *likewise* unto the
Lord, and spake of him to all them that looked for redemption
39 in Jerusalem. And when they had performed all *things* according
to the law of the Lord, they returned into Galilee, to their own
40 city Nazareth. And the child grew, and waxed strong in spirit,
filled with wisdom : and the grace of God was upon him.
- 41 Now his parents went to Jerusalem every year at the feast
42 of the passover. And when he was twelve years old, they went
43 up to Jerusalem after the custom of the feast. And when they
had fulfilled the days, as they returned, the child Jesus tarried
behind in Jerusalem ; and Joseph and his mother knew not *of*
44 *it*. But they, supposing him to have been in the company, went
a day's journey ; and they sought him among *their* kinsfolk and
45 acquaintance. And when they found him not, they turned back
46 again to Jerusalem, seeking him. And it came to pass, *that*
after three days they found him in the temple, sitting in the midst
of the doctors, both hearing them, and asking them *questions*.
- 47 And all that heard him were astonished at his understanding and
48 answers. And when they saw him, they were amazed : and his
mother said unto him, Son, why hast thou thus dealt with us ?
49 behold, thy father and I have sought thee sorrowing. And he
said unto them, How *is it* that ye sought me ? wist ye not that
50 I must be about my Father's *business* ? And they understood
51 not the saying which he spake unto them. And he went down
with them, and came to Nazareth, and was subject unto them :
52 but his mother kept all these sayings in her heart. And Jesus
increased in wisdom and stature, and in favour with God and man.

3 NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

And as the people were in expectation, and all *men* mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and *with* fire: whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon

him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

- 23 And Jesus himself began to be about thirty years of age, being
 (as was supposed) the son of Joseph, which was the son of Heli,
 24 which was the son of Matthat, which was the son of Levi, which
 was the son of Melchi, which was the son of Janna, which was
 25 the son of Joseph, which was the son of Mattathias, which was
 the son of Amos, which was the son of Naum, which was the son
 26 of Esli, which was the son of Nagge, which was the son of Maath,
 which was the son of Mattathias, which was the son of Semei,
 27 which was the son of Joseph, which was the son of Juda, which was
 the son of Joanna, which was the son of Rhesa, which was the son
 of Zorobabel, which was the son of Salathiel, which was the son
 28 of Neri, which was the son of Melchi, which was the son of Addi,
 which was the son of Cosam, which was the son of Elmodam,
 29 which was the son of Er, which was the son of Jose, which was
 the son of Eliezer, which was the son of Jorim, which was the
 30 son of Matthat, which was the son of Levi, which was the son of
 Simeon, which was the son of Juda, which was the son of Joseph,
 31 which was the son of Jonan, which was the son of Eliakim, which
 was the son of Melea, which was the son of Menan, which was
 the son of Mattatha, which was the son of Nathan, which was
 32 the son of David, which was the son of Jesse, which was the son
 of Obed, which was the son of Booz, which was the son of Salmon,
 33 which was the son of Naasson, which was the son of Aminadab,
 which was the son of Aram, which was the son of Esrom, which
 34 was the son of Phares, which was the son of Juda, which was
 the son of Jacob, which was the son of Isaac, which was the son
 of Abraham, which was the son of Thara, which was the son of
 35 Nachor, which was the son of Saruch, which was the son of Ragau,
 which was the son of Phalec, which was the son of Heber, which
 36 was the son of Sala, which was the son of Cainan, which was the
 son of Arphaxad, which was the son of Sem, which was the son
 37 of Noe, which was the son of Lamech, which was the son of Mathu-
 sala, which was the son of Enoch, which was the son of Jared,
 38 which was the son of Maleleel, which was the son of Cainan, which
 was the son of Enos, which was the son of Seth, which was the
 son of Adam, which was the son of God.

- 4 AND Jesus being full of the Holy Ghost returned from Jordan,
 2 and was led by the Spirit into the wilderness, being forty days
 tempted of the devil. And in those days he did eat nothing :
 3 and when they were ended, he afterward hungered. And the
 devil said unto him, If thou be the Son of God, command this
 4 stone that it be made bread. And Jesus answered him, saying,
 It is written, That man shall not live by bread alone, but by
 5 every word of God. And the devil, taking him up into a high

mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them : for *that* is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence : for it is written, He shall give his angels charge over thee, to keep thee : and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty *them that are* bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all *them that were* in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself : whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet ; and none of them was cleansed, saving Naaman the Syrian. And all *they* in the synagogue, when they heard these *things*, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon

- their city was built, that *they* might cast him down headlong.
- 30, 31 But he passing through the midst of them went *his way*, and came down to Capernaum, a city of Galilee, and taught them 32 on the sabbath days. And they were astonished at his doctrine : for his word was with power.
- 33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, 34 Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who 35 thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt 36 him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.
- 38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great 39 fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she 40 arose and ministered unto them. Now when the sun was setting, all they that had *any* sick with divers diseases brought them unto him; and he laid *his* hands on every one of them, and 41 healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.
- 42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and 43 stayed him, that *he* should not depart from them. And he said unto them, I must preach the kingdom of God to other cities 44 also: for therefore am I sent. And he preached in the synagogues of Galilee.

5 AND it came to pass that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, 2 and saw two ships standing by the lake: but the fishermen 3 were gone out of them, and were washing *their* nets. And he entered into one of the ships, which was Simon's, and prayed him that *he* would thrust out a little from the land. And he 4 sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the 5 deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the 6 net. And when they had this done, they inclosed a great multi-

tude of fishes : and their net brake. And they beckoned unto 7
their partners, which were in the other ship, that *they* should
come and help them. And they came, and filled both the ships,
so that they began to sink. When Simon Peter saw *it*, he fell 8
down at Jesus' knees, saying, Depart from me; for I am a sinful
man, O Lord. For he was astonished, and all that were with 9
him, at the draught of the fishes which they had taken : and so 10
was also James, and John, *the* sons of Zebedee, which were
partners with Simon. And Jesus said unto Simon, Fear not;
from henceforth thou shalt catch men. And when they had 11
brought *their* ships to land, they forsook all, and followed him.

And it came to pass, when he was in a certain city, behold a 12
man full of leprosy : who seeing Jesus fell on *his* face, and be-
sought him, saying, Lord, if thou wilt, thou canst make me
clean. And he put forth *his* hand, and touched him, saying, I 13
will : be thou clean. And immediately the leprosy departed
from him. And he charged him to tell no *man* : but go, and 14
shew thyself to the priest, and offer for thy cleansing, according
as Moses commanded, for a testimony unto them. But *so much* 15
the more went there a fame abroad of him : and great multitudes
came together to hear, and to be healed by him of their infirmities.
And he withdrew himself into the wilderness, and prayed. 16

And it came to pass on a certain day, as he was teaching, that 17
there were Pharisees and doctors of the law sitting *by*, which
were come out of every town of Galilee, and Judea, and Jeru-
salem : and the power of the Lord was *present* to heal them.
And behold, men brought in a bed a man which was taken with 18
a palsy : and they sought *means* to bring him in, and to lay *him*
before him. And when they could not find by what *way* they 19
might bring him in because of the multitude, they went upon
the housetop, and let him down through the tiling with *his*
couch into the midst before Jesus. And when he saw their 20
faith, he said unto him, Man, thy sins are forgiven thee. And 21
the scribes and the Pharisees began to reason, saying, Who is
this which speaketh blasphemies? Who can forgive sins, but
God alone? But when Jesus perceived their thoughts, he answer- 22
ing said unto them, What reason ye in your hearts? Whether is 23
easier, to say, Thy sins be forgiven thee; or to say, Rise up and
walk? But that ye may know that the Son of man hath power 24
upon earth to forgive sins, (he said unto the sick of the palsy,) I
say unto thee, Arise, and take up thy couch, and go into thine
house. And immediately he rose up before them, and took up 25
that whereon he lay, and departed to his own house, glorifying
God. And they were all amazed, and they glorified God, and 26
were filled with fear, saying, We have seen strange *things* to day.

And after these *things* he went forth, and saw a publican, 27
named Levi, sitting at the receipt of custom : and he said unto

28 him, Follow me. And he left all, rose up, and followed him.
29 And Levi made him a great feast in his own house : and there
was a great company of publicans and of others that sat down
30 with them. But their scribes and Pharisees murmured against
his disciples, saying, Why do ye eat and drink with publicans
31 and sinners ? And Jesus answering said unto them, They that
32 are whole need not a physician ; but they that are sick. I came
not to call *the* righteous, but sinners to repentance.
33 And they said unto him, Why do the disciples of John fast
often, and make prayers, and likewise the *disciples* of the
34 Pharisees ; but thine eat and drink ? And he said unto them,
Can ye make the children of the bridechamber fast, while the
35 bridegroom is with them ? But the days will come, when the
bridegroom shall be taken away from them, and then shall they
36 fast in those days. And he spake also a parable unto them ;
No *man* putteth a piece of a new garment upon an old ; if other-
wise, *then* both the new maketh a rent, and the piece that was
37 *taken* out of the new agreeth not with the old. And no *man*
putteth new wine into old bottles ; else the new wine will burst
38 the bottles, and be spilled, and the bottles shall perish. But
new wine must be put into new bottles ; and both are preserved.
39 No *man* also having drunk old *wine* straightway desireth new :
for he saith, The old is better.

6 AND it came to pass on the second sabbath after the first,
that he went through the corn fields ; and his disciples plucked
2 the ears of corn, and did eat, rubbing *them* in *their* hands. And
certain of the Pharisees said unto them, Why do ye *that* which
3 is not lawful to do on the sabbath days ? And Jesus answering
them said, Have ye not read so much as this, what David did,
when himself was an hungred, and they which were with him ;
4 how he went into the house of God, and did take and eat the
shewbread, and gave also to them that were with him ; which
5 it is not lawful to eat but for the priests alone ? And he said
unto them, That the Son of man is Lord also of the sabbath.
6 And it came to pass also on another sabbath, that he entered
into the synagogue and taught : and there was a man whose
7 right hand was withered. And the scribes and Pharisees watched
him, whether he would heal on the sabbath day ; that they
8 might find an accusation against him. But he knew their
thoughts, and said to the man which had the withered hand,
Rise up, and stand *forth* in the midst. And he arose and stood
9 *forth*. Then said Jesus unto them, I will ask you one *thing* ;
Is it lawful on the sabbath days to do good, or to do evil ? to
10 save life, or to destroy *it* ? And looking round about upon them
all, he said unto the man, Stretch forth thy hand. And he did
11 so : and his hand was restored whole as the other. And they

were filled with madness; and communed one with another what they might do to Jesus.

And it came to pass in those days, *that* he went out into a 12 mountain to pray, and continued all night in prayer to God. And when it was day, he called unto *him* his disciples: and of 13 them he chose twelve, whom also he named apostles; Simon, 14 (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, 15 James the son of Alphaeus, and Simon called Zelotes, and Judas 16 *the brother* of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain, and 17 the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and *from* the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and 18 they were healed. And the whole multitude sought to touch 19 him: for there went virtue out of him, and healed *them* all.

And he lifted up his eyes on his disciples, and said, 20

Blessed *be ye* poor: for yours is the kingdom of God.

Blessed *are ye* that hunger now: for ye shall be filled. 21

Blessed *are ye* that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and when they shall 22 separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice 23 ye in that day, and leap *for joy*: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

But woe unto you that are rich: for ye have received your 24 consolation.

Woe unto you that are full: for ye shall hunger. 25

Woe unto you that laugh now: for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you: for so 26 did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good 27 to them which hate you, bless them that curse you, and pray 28 for them which despitefully use you. And unto him that 29 smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. Give to 30 every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye would that men should 31 do to you, do ye also to them likewise. For if ye love them which 32 love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, 33 what thank have ye? for sinners also do *even* the same. And 34 if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful
36 and to the evil. Be ye therefore merciful, as your Father also
37 is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the
40 blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as
41 his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own
42 eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's
43 eye. For a good tree bringeth not forth corrupt fruit; neither
44 doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs,
45 nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which
47 I say? Whosoever cometh to me, and heareth my sayings,
48 and doeth them, I will shew you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it
49 was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

7 NOW when he had ended all his sayings in the audience of
2 the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
4 And when they came to Jesus, they besought him instantly,
5 saying, That he was worthy for whom he should do this: for he
6 loveth our nation, and he hath built us a synagogue. Then

Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*. When Jesus heard these *things*, he marvelled at him, and turned him *about*, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

And it came to pass the *day* after, *that* he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout out all Judea, and throughout all the region round about.

And the disciples of John shewed him of all these *things*. And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that *same* hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering, said unto them, Go *your way*, and tell John what *things* ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, 27

Behold, I send my messenger before thy face, which shall prepare
28 thy way before thee. For I say unto you, Among *those that*
are born of women there is not a greater prophet than John the
Baptist: but he that is least in the kingdom of God is greater
29 than he. And all the people that heard *him*, and the publicans,
30 justified God, being baptized *with* the baptism of John. But the
Pharisees and lawyers rejected the counsel of God against them-
selves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of
32 this generation? and to what are they like? They are like
unto children sitting in the marketplace, and calling one to
another, and saying, We have piped unto you, and ye have
not danced; we have mourned to you, and ye have not wept.
33 For John the Baptist came neither eating bread nor drinking
34 wine; and ye say, He hath a devil. The Son of man is come
eating and drinking; and ye say, Behold a gluttonous man, and
35 a winebibber, a friend of publicans and sinners. But wisdom
is justified of all her children.

36 And one of the Pharisees desired him that he would eat with
him. And he went into the Pharisee's house, and sat down to
37 meat. And behold, a woman in the city, which was a sinner,
when she knew that *Jesus* sat at meat in the Pharisee's house,
38 brought an alabaster box of ointment, and stood at his feet
behind *him* weeping, and began to wash his feet with tears, and
did wipe *them* with the hairs of her head, and kissed his feet,
39 and anointed *them* with the ointment. Now when the Pharisee
which had bidden him saw *it*, he spake within himself, saying,
This *man*, if he were a prophet, would have known who and
what manner of woman *this is* that toucheth him: for she is a
40 sinner. And Jesus answering said unto him, Simon, I have
somewhat to say unto thee. And he saith, Master, say *on*.
41 There was a certain creditor which had two debtors: the one
42 owed five hundred pence, and the other fifty. And when they
had nothing to pay, he frankly forgave *them* both. Tell me
43 therefore, which of them will love him most? Simon answered
and said, I suppose that *he*, to whom he forgave most. And
44 he said unto him, Thou hast rightly judged. And he turned to
the woman, and said unto Simon, Seest thou this woman? I
entered into thine house, thou gavest me no water for my feet:
but she hath washed my feet with tears, and wiped *them* with
45 the hairs of her head. Thou gavest me no kiss: but this *woman*
46 since the time I came in hath not ceased to kiss my feet. Mine
head with oil thou didst not anoint: but this *woman* hath
47 anointed my feet with ointment. Wherefore I say unto thee,
Her sins, which are many, are forgiven; for she loved much:
48 but to whom little is forgiven, *the same* loveth little. And he
49 said unto her, Thy sins are forgiven. And they that sat at

meat with *him* began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith 50 hath saved thee; go in peace.

8 AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, and 2 certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, 3 and many others, which ministered unto him of their substance.

And when much people were gathered together, and were 4 come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, 6 it withered away, because *it* lacked moisture. And some fell 7 among thorns; and the thorns sprang up with *it*, and choked it. And other fell on good ground, and sprang up, and bare 8 fruit an hundredfold. And when he said these *things*, he cried, He that hath ears to hear, let him hear.

And his disciples asked him, saying, What might this parable 9 be? And he said, Unto you it is given to know the mysteries 10 of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those 11, 12 by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock *are they*, which, when 13 they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they 14 have heard, go *forth*, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. But that 15 on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

No *man*, when he hath lighted a candle, covereth it with a 16 vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light. For nothing is 17 secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad. Take heed therefore 18 how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even *that* which he seemeth to have.

Then came to him *his* mother and his brethren, and could 19 not come at him for the press. And it was told him *by certain* 20

which said, Thy mother and thy brethren stand without, desiring
21 to see thee. And he answered and said unto them, My mother
and my brethren are these which hear the word of God, and
do it.

22 Now it came to pass on a certain day, that he went into a
ship with his disciples : and he said unto them, Let us go over
23 unto the other side of the lake. And they launched forth. But
as they sailed he fell asleep : and there came down a storm of
wind on the lake ; and they were filled *with water*, and were in
24 jeopardy. And they came to *him*, and awoke him, saying,
Master, master, we perish. Then he rose, and rebuked the wind
and the raging of the water : and they ceased, and there was a
25 calm. And he said unto them, Where is your faith ? And they
being afraid wondered, saying one to another, What *manner*
of man is this ? for he commandeth even the winds and water,
and they obey him.

26 And they arrived at the country of the Gadarenes, which is
27 over against Galilee. And when he went forth to land, there
met him out of the city a certain man, which had devils long
time, and ware no clothes, neither abode in *any* house, but in
28 the tombs. When he saw Jesus, he cried out, and fell down
before him, and with a loud voice said, What have I to do with
thee, Jesus, *thou* Son of God most high ? I beseech thee, torment
29 me not. (For he had commanded the unclean spirit to come
out of the man. For oftentimes it had caught him : and he was
kept bound with chains and in fetters ; and he brake the bands,
30 and was driven of the devil into the wilderness.) And Jesus
asked him, saying, What is thy name ? And he said, Legion :
31 because many devils were entered into him. And they besought
him that he would not command them to go out into the deep.
32 And there was there a herd of many swine feeding on the moun-
tain : and they besought him that he would suffer them to
33 enter into them. And he suffered them. Then went the devils
out of the man, and entered into the swine : and the herd ran
violently down a steep place into the lake, and were choked.
34 When they that fed *them* saw what was done, they fled, and
35 went and told *it* in the city and in the country. Then they
went out to see what was done ; and came to Jesus, and found the
man, out of whom the devils were departed, sitting at the feet
of Jesus, clothed, and in his right mind : and they were afraid.
36 They also which saw *it* told them by what means he that was
37 possessed of the devils was healed. Then the whole multitude
of the country of the Gadarenes round about besought him to
depart from them ; for they were taken with great fear : and
38 he went *up* into the ship, and returned *back again*. Now the
man out of whom the devils were departed besought him that
39 *he* might be with him : but Jesus sent him away, saying, Return

to thine own house, and shew how great *things* God hath done unto thee. And he went his way, and published throughout the whole city how great *things* Jesus had done unto him.

And it came to pass that, when Jesus was returned, the people 40 gladly received him: for they were all waiting for him. And 41 behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that *he* would come into his house: for he had one only 42 daughter, about twelve years of age, and she lay a dying. (But as he went the people thronged him. And a woman having an 43 issue of blood twelve years, which had spent all *her* living upon physicians, neither could be healed of any, came behind *him*, and touched the border of his garment: and immediately her 44 issue of blood stanch'd. And Jesus said, Who touched me? 45 When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: 46 for I perceive that virtue is gone out of me. And when the 47 woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good 48 comfort: thy faith hath made thee whole; go in peace.) While 49 he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, 50 Fear not: believe only, and she shall be made whole. And 51 when he came into the house, he suffered no *man* to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, 52 Weep not; she is not dead, but sleepeth. And they laughed 53 him to scorn, knowing that she was dead. And he put *them* 54 all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he 55 commanded to give her meat. And her parents were astonished: 56 but he charged them that they should tell no *man* what was done.

9 THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And 2 he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, 3 neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, 4 there abide, and thence depart. And whosoever will not receive 5 you, when ye go out of that city, shake off the very dust from your feet for a testimony *against* them. And they departed, 6

and went through the towns, preaching the gospel, and healing every where.

- 7 Now Herod the tetrarch heard of all that was done by him :
and he was perplexed, because that it was said of some, that
8 John was risen from the dead ; and of some, that Elias had
appeared ; and of others, that one of the old prophets was risen
9 again. And Herod said, John have I beheaded : but who is
this, of whom I hear such *things* ? And he desired to see him.
- 10 And the apostles, when they were returned, told him all that
they had done. And he took them, and went aside privately
11 into a desert place belonging to the city called Bethsaida. And
the people, when they knew *it*, followed him : and he received
them, and spake unto them of the kingdom of God, and healed
12 them that had need of healing. And *when* the day began to
wear away, then came the twelve, and said unto him, Send the
multitude away, that they may go into the towns and country
round about, and lodge, and get victuals : for we are here in a
13 desert place. But he said unto them, Give ye them to eat.
And they said, We have no more but five loaves and two fishes ;
14 except we should go and buy meat for all this people. For they
were about five thousand men. And he said to his disciples,
15 Make them sit down by fifties in a company. And they did so,
16 and made *them* all sit down. Then he took the five loaves and
the two fishes, and looking up to heaven, he blessed them, and
brake, and gave to the disciples to set before the multitude.
17 And they did eat, and were all filled : and there was taken up of
fragments that remained to them twelve baskets.
- 18 And it came to pass, as he was alone praying, *his* disciples
were with him : and he asked them, saying, Whom say the
19 people that I am ? They answering said, John the Baptist ;
but some *say*, Elias ; and others *say*, that one of the old prophets
20 is risen again. He said unto them, But whom say ye that I am ?
21 Peter answering said, The Christ of God. And he straitly
charged them, and commanded *them* to tell no *man* that *thing* ;
22 saying, The Son of man must suffer many *things*, and be rejected
of the elders and chief priests and scribes, and be slain, and be
23 raised the third day. And he said to *them* all, If any *man* will
come after me, let him deny himself, and take up his cross daily,
24 and follow me. For whosoever will save his life shall lose it :
but whosoever will lose his life for my sake, the same shall save
25 it. For what is a man advantaged, if he gain the whole world,
26 and lose himself, or be cast away ? For whosoever shall be
ashamed of me and of my words, of him shall the Son of man
be ashamed, when he shall come in his own glory, and *in his*
27 Father's, and of the holy angels. But I tell you of a truth,
there be some standing here, which shall not taste of death,
till they see the kingdom of God.

And it came to pass about an eight days after these sayings, 28 he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was 29 altered, and his raiment *was* white and glistening. And behold, 30 there talked with him two men, which were Moses and Elias : who appeared in glory, and spake of his decease which he should 31 accomplish at Jerusalem. But Peter and they that were with 32 him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him. And it 33 came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said. While he thus spake, there came a cloud, 34 and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, 35 This is my beloved Son : hear him. And when the voice was 36 past, Jesus was found alone. And they kept *it* close, and told no man in those days any of *those things* which they had seen.

And it came to pass, *that* on the next day, when they were 37 come down from the hill, much people met him. And behold, 38 a man of the company cried out, saying, Master, I beseech thee, look upon my son : for he is mine only child. And lo, a spirit 39 taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out ; and they 40 could not. And Jesus answering said, O faithless and perverse 41 generation, how long shall I be with you, and suffer you ? Bring thy son hither. And as he was yet a coming, the devil threw 42 him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

And they were all amazed at the mighty power of God. But 43 while they wondered every one at all *things* which Jesus did, he said unto his disciples, Let these sayings sink down into your 44 ears : for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from 45 them, that they perceived it not : and they feared to ask him of that saying.

Then there arose a reasoning among them, which of them 46 should be greatest. And Jesus, perceiving the thought of their 47 heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me : 48 and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out 49 devils in thy name ; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid *him* not : for he 50 that is not against us is for us.

51 And it came to pass, when the time was come that he should
 52 be received up, he stedfastly set his face to go to Jerusalem, and
 sent messengers before his face: and they went, and entered
 53 into a village of the Samaritans, to make ready for him. And
 they did not receive him, because his face was *as though he* would
 54 go to Jerusalem. And when his disciples James and John saw
this, they said, Lord, wilt thou *that* we command fire to come
 55 down from heaven, and consume them, even as Elias did? But
 he turned, and rebuked them, and said, Ye know not what
 56 manner of spirit ye are of. For the Son of man is not come to
 destroy men's lives, but to save *them*. And they went to another
 village.

57 And it came to pass *that*, as they went in the way, a certain
man said unto him, Lord, I will follow thee whithersoever thou
 58 goest. And Jesus said unto him, Foxes have holes, and birds
 of the air *have* nests; but the Son of man hath not where to
 59 lay *his* head. And he said unto another, Follow me. But he
 60 said, Lord, suffer me first to go and bury my father. Jesus
 said unto him, Let the dead bury their dead: but go thou and
 61 preach the kingdom of God. And another also said, Lord,
 I will follow thee; but let me first go bid them farewell, which
 62 are *at home* in my house. And Jesus said unto him, No *man*
 having put his hand to the plough, and looking back, is fit for
 the kingdom of God.

10 AFTER these *things* the Lord appointed other seventy
 also, and sent them two and two before his face into every city
 2 and place, whither he himself would come. Therefore said he
 unto them, The harvest truly *is* great, but the labourers *are*
 few: pray ye therefore the Lord of the harvest, that he would
 3 send forth labourers into his harvest. Go your ways: behold
 4 I send you forth as lambs among wolves. Carry neither purse,
 5 nor scrip, nor shoes: and salute no *man* by the way. And into
 whatsoever house ye enter, first say, Peace *be* to this house.
 6 And if the son of peace be there, your peace shall rest upon it:
 7 if not, it shall turn to you again. And in the same house remain,
 eating and drinking such *things* as they give: for the labourer
 8 is worthy of his hire. Go not from house to house. And into
 whatsoever city ye enter, and they receive you, eat such *things*
 9 as are set before you: and heal the sick that are therein, and
 say unto them, The kingdom of God is come nigh unto you.
 10 But into whatsoever city ye enter, and they receive you not,
 11 go *your ways* out into the streets of the same, and say, Even the
very dust of your city, which cleaveth on us, we do wipe off against
 you: notwithstanding be ye sure of this, that the kingdom of
 12 God is come nigh unto you. But I say unto you, that it shall
 be more tolerable in that day for Sodom, than for that city.

Woe unto thee, Chorazin, woe unto thee, Bethsaida : for if 13
the mighty works had been done in Tyre and Sidon, which have
been done in you, they had a great while ago repented, sitting
in sackcloth and ashes. But it shall be more tolerable for Tyre 14
and Sidon at the judgment, than for you. And thou, Caper-
naum, which art exalted to heaven, shalt be thrust down to hell.
He that heareth you heareth me; and he that despiseth you 16
despiseth me; and he that despiseth me despiseth him that sent
me.

And the seventy returned *again* with joy, saying, Lord, even 17
the devils are subject unto us through thy name. And he said 18
unto them, I beheld Satan, as lightning fall from heaven. Behold, 19
I give unto you power to tread on serpents and scorpions, and
over all the power of the enemy : and nothing shall by any
means hurt you. Notwithstanding in this rejoice not, that the 20
spirits are subject unto you; but rather rejoice, because your
names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, 21
O Father, Lord of heaven and earth, that thou hast hid these
things from the wise and prudent, and hast revealed them unto
babes : even so, Father; for so it seemed good in thy sight.
All *things* are delivered to me of my Father : and no *man* knoweth 22
who the Son is, but the Father; and who the Father is, but the
Son, and *he* to whom the Son will reveal *him*. And he turned 23
him unto *his* disciples, and said privately, Blessed *are* the eyes
which see *the things* that ye see : for I tell you, that many prophets 24
and kings have desired to see *those things* which ye see, and have
not seen *them* ; and to hear *those things* which ye hear, and have
not heard *them*.

And behold, a certain lawyer stood up, and tempted him, 25
saying, Master, what shall I do to inherit eternal life? He said 26
unto him, What is written in the law? how readest thou?
And he answering said, Thou shalt love the Lord thy God with 27
all thy heart, and with all thy soul, and with all thy strength,
and with all thy mind; and thy neighbour as thyself. And 28
he said unto him, Thou hast answered right : this do, and
thou shalt live. But he, willing to justify himself, said unto 29
Jesus, And who is my neighbour? And Jesus answering said, 30
A certain man went down from Jerusalem to Jericho, and
fell among thieves, which stripped him of his raiment, and
wounded *him*, and departed, leaving *him* half dead. And by 31
chance there came down a certain priest that way : and when
he saw him, he passed by on the other side. And likewise a 32
Levite, when he was at the place, came and looked on *him*, and
passed by on the other side. But a certain Samaritan, as he 33
journeyed, came where he was : and when he saw him, he had
compassion on *him*, and went to *him*, and bound up his wounds, 34

pouring in oil and wine, and set him on his own beast, and brought
35 him to an inn, and took care of him. And on the morrow when
he departed, he took out two pence, and gave *them* to the host,
and said unto him, Take care of him; and whatsoever thou
36 spendest more, when I come again, I will repay thee. Which
now of these three, thinkest thou, was neighbour unto him that
37 fell among the thieves? And he said, He that shewed mercy
on him. Then said Jesus unto him, Go, and do thou likewise.
38 Now it came to pass, as they went, that he entered into a
certain village: and a certain woman named Martha received
39 him into her house. And she had a sister called Mary, which
40 also sat at Jesus' feet, and heard his word. But Martha was
cumbered about much serving, and came to *him*, and said, Lord,
dost thou not care that my sister hath left me to serve alone?
41 bid her therefore that she help me. And Jesus answered and
said unto her, Martha, Martha, thou art careful and troubled
42 about many *things*: but one *thing* is needful: and Mary hath
chosen *that* good part, which shall not be taken away from her.

11 AND it came to pass *that*, as he was praying in a certain
place, when he ceased, one of his disciples said unto him, Lord,
2 teach us to pray, as John also taught his disciples. And he said
unto them, When ye pray, say,
Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done, as in heaven, so in earth.
3, 4 Give us day by day our daily bread. And forgive us our sins;
for we also forgive every one *that is* indebted to us. And lead us
not into temptation; but deliver us from evil.
5 And he said unto them, Which of you shall have a friend, and
6 shall go unto him at midnight, and say unto him, Friend, lend
me three loaves; for a friend of mine in *his* journey is come to
7 me, and I have nothing to set before him: and he from within
shall answer and say, Trouble me not: the door is now shut,
and my children are with me in bed; I cannot rise and give
8 thee? I say unto you, Though he will not rise and give him,
because *he* is his friend, yet because of his importunity he will
9 rise and give him as many as he needeth. And I say unto you,
Ask, and it shall be given you; seek, and ye shall find; knock,
10 and it shall be opened unto you. For every one that asketh
receiveth; and he that seeketh findeth; and to him that knocketh
11 it shall be opened. *If* a son shall ask bread of any of you that
is a father, will he give him a stone? or if *he* ask a fish, will he
12 for a fish give him a serpent? Or if he shall ask an egg, will
13 he offer him a scorpion? If ye then, being evil, know how to
give good gifts unto your children: how much more shall *your*
heavenly Father give the Holy Spirit to them that ask him?
14 And he was casting out a devil, and it was dumb. And it

came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth 15 out devils through Beelzebub the chief of the devils. And other, 16 tempting *him*, sought of him a sign from heaven. But he, 17 knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, 18 how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out 19 devils, by whom do your sons cast *them* out? therefore shall they be your judges. But if I with the finger of God cast out 20 devils, no doubt the kingdom of God is come upon you. When 21 a strong *man* armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon *him*, and overcome 22 him, he taketh *from him* all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and 23 he that gathereth not with me scattereth. When the unclean 24 spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he 25 findeth *it* swept and garnished. Then goeth he, and taketh to 26 *him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

And it came to pass, as he spake these *things*, a certain woman 27 of the company lift up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of 28 God, and keep it.

And when the people were gathered thick together, he began 29 to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For 30 as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. *The* queen of the south shall rise 31 up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon *is* here. *The* men of Nineveh shall rise up in the judgment with 32 this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas *is* here.

No *man*, when he hath lighted a candle, putteth *it* in a secret 33 place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the 34 eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore that the light which is in thee 35 be not darkness. If thy whole body therefore *be* full of light, 36

having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before
39 dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter ; but your
40 inward part is full of ravening and wickedness. Ye fools, did not he that made that *which* is without make that *which* is within
41 also ? But rather give alms of such *things* as you have ; and
42 behold, all *things* are clean unto you. But woe unto you, Pharisees ! for ye tithe mint and rue and all *manner* of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites ! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master,
46 thus saying thou reproachest us also. And he said,

Woe unto you also, ye lawyers ! for ye lade men *with* burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you ! for ye build the sepulchres of the prophets,
48 and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers : for they indeed killed them,
49 and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them
50 they shall slay and persecute : that the blood of all the prophets, which was shed from the foundation of the world, may be required
51 of this generation ; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers ! for ye have taken away the key of knowledge : ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these *things* unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to
54 speak of many *things* : laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

12 IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that *they* trode one upon another, he began to say unto his disciples first of *all*, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed ; neither

hid, that shall not be known. Therefore whatsoever ye have 3
spoken in darkness shall be heard in the light; and *that* which
ye have spoken in the ear in closets shall be proclaimed upon
the housetops. And I say unto you my friends, Be not afraid 4
of them that kill the body, and after that have no more that
they can do. But I will *forewarn* you whom you shall fear: 5
Fear him, which after *he* hath killed hath power to cast into
hell; yea, I say unto you, Fear him. Are not five sparrows 6
sold for two farthings, and not one of them is forgotten before
God? But even the *very* hairs of your head are all numbered. 7
Fear not therefore: ye are of more value than many sparrows.
Also I say unto you, Whosoever shall confess me before men, 8
him shall the Son of man also confess before the angels of God:
but he that denieth me before men shall be denied before the 9
angels of God. And whosoever shall speak a word against the 10
Son of man, it shall be forgiven him: but unto him that blas-
phemeth against the Holy Ghost it shall not be forgiven. And 11
when they bring you unto the synagogues, and unto magistrates,
and powers, take ye no thought how or what *thing* ye shall answer,
or what ye shall say: for the Holy Ghost shall teach you in the 12
same hour what ye ought to say.

And one of the company said unto him, Master, speak to my 13
brother, that *he* divide the inheritance with me. And he said 14
unto him, Man, who made me a judge or a divider over you?
And he said unto them, Take heed, and beware of covetousness: 15
for a man's life consisteth not in the abundance of the *things*
which he possesseth. And he spake a parable unto them, saying, 16
The ground of a certain rich man brought forth plentifully:
and he thought within himself, saying, What shall I do, because 17
I have no room where to bestow my fruits? And he said, This 18
will I do: I will pull down my barns, and build greater; and
there will I bestow all my fruits and my goods. And I will say 19
to my soul, Soul, thou hast much goods laid up for many years;
take thine ease, eat, drink, *and* be merry. But God said unto 20
him, *Thou* fool, this night thy soul shall be required of thee:
then whose shall *those things* be, which thou hast provided?
So *is* he that layeth up treasure for himself, and is not rich towards 21
God.

And he said unto his disciples, Therefore I say unto you, Take 22
no thought for your life, what ye shall eat; neither for the body,
what ye shall put on. The life is more than meat, and the body 23
is more than raiment. Consider the ravens: for they neither 24
sow nor reap; which neither have storehouse nor barn; and
God feedeth them: how much more are ye better than the fowls?
And which of you with taking thought can add to his stature 25
one cubit? If ye then be not able *to do that thing which is* least, 26
why take ye thought for the rest? Consider the lilies how they 27

grow: they toil not, they spin not; and yet I say unto you, *that* Solomon in all his glory was not arrayed like one of these.
28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he*
29 *clothe* you, O ye of little faith? And seek not ye what ye shall
30 eat, or what ye shall drink, neither be ye of doubtful mind. For all these *things* do the nations of the world seek after: and your
31 Father knoweth that ye have need of these *things*. But rather seek ye the kingdom of God; and all these *things* shall be added
32 unto you. Fear not, little flock; for it is your Father's good
33 pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth,
34 neither moth corrupteth. For where your treasure is, there will your heart be also.

35, 36 Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when *he* cometh and knocketh,
37 they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them
38 to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch,
39 and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered
40 his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable
42 unto us, or even to all? And the Lord said,

Who then is *that* faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion
43 of meat in due season? Blessed is that servant, whom his lord
44 when he cometh shall find so doing. Of a truth I say unto you,
45 that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to
46 eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not ware, and will cut him in sunder, and will appoint *him*
47 his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not *himself*, neither did accord-
48 ing to his will, shall be beaten with many *stripes*. But he that knew not, and did commit *things* worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom *men* have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized *with*; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

13 THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thy infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue

answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which *men* ought to work : in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this *woman*, being a daughter of Abraham, whom Satan hath bound, lo *these* eighteen years, be loosed from this bond on the sabbath day? And when he had said these *things*, all his adversaries were ashamed : and all the people rejoiced for all the glorious *things* that were done by him.

Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages teaching, and journeying towards Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are : then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain *of the* Pharisees, saying unto him, Get *thee* out, and depart hence : for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. Nevertheless I must walk to day, and to morrow, and the *day* following : for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth*

gather her brood under *her* wings, and ye would not? Behold, 35
your house is left unto you desolate : and verily I say unto you,
Ye shall not see me, until *the time* come when ye shall say,
Blessed is he that cometh in the name of the Lord.

14 AND it came to pass, as he went into the house of one of the
chief Pharisees to eat bread on the sabbath day, that they watched
him. And behold, there was a certain man before him, which 2
had the dropsy. And Jesus answering spake unto the lawyers and
Pharisees, saying, Is it lawful to heal on the sabbath day? And 3
they held their peace. And he took *him*, and healed him, and
let *him* go; and answered them, saying, Which of you shall have 5
an ass or an ox fallen into a pit, and will not straightway pull
him out on the sabbath day? And they could not answer him 6
again to these *things*.

And he put forth a parable to those which were bidden, 7
when he marked how they chose out the chief rooms; saying
unto them, When thou art bidden of any *man* to a wedding, sit 8
not down in the highest room; lest a more honourable *man* than
thou be bidden of him; and he that bade thee and him come and 9
say to thee, Give this *man* place; and thou begin with shame to
take the lowest room. But when thou art bidden, go and sit 10
down in the lowest room; that when he that bade thee cometh,
he may say unto thee, Friend, go up higher : then shalt thou have
worship in the presence of them that sit at meat with thee. For 11
whosoever exalteth himself shall be abased; and he that humbleth
himself shall be exalted.

Then said he also to him that bade him, When thou makest a 12
dinner or a supper, call not thy friends, nor thy brethren, neither
thy kinsmen, nor *thy* rich neighbours; lest they also bid thee
again, and a recompence be made thee. But when thou makest 13
a feast, call the poor, the maimed, the lame, the blind : and thou
shalt be blessed; for they cannot recompense thee : for thou 14
shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with *him* heard these 15
things, he said unto him, Blessed *is he* that shall eat bread in the
kingdom of God. Then said he unto him, A certain man made 16
a great supper, and bade many : and sent his servant at supper 17
time to say to them that were bidden, Come; for all *things* are
now ready. And they all with one *consent* began to make excuse. 18
The first said unto him, I have bought a piece of ground, and I
must needs go and see it : I pray thee have me excused. And 19
another said, I have bought five yoke of oxen, and I go to prove
them : I pray thee have me excused. And another said, I have 20
married a wife, and therefore I cannot come. So that servant 21
came, and shewed his lord these *things*. Then the master of the
house being angry said to his servant, Go out quickly into the

streets and lanes of the city, and bring in hither the poor, and the
22 maimed, and the halt, and the blind. And the servant said, Lord,
23 it is done as thou hast commanded, and yet there is room. And the
lord said unto the servant, Go out into the *highways* and *hedges*,
24 and compel *them* to come in, that my house may be filled. For I
say unto you, That none of those men which were bidden shall
taste of my supper.

25 And there went great multitudes with him : and he turned, and
26 said unto them, If any *man* come to me, and hate not his father,
and mother, and wife, and children, and brethren, and sisters, yea,
27 and his own life also, he cannot be my disciple. And whosoever
doth not bear his cross, and come after me, cannot be my disciple.
28 For which of you, intending to build a tower, sitteth not down
first, and counteth the cost, whether he have sufficient to finish
29 it? Lest haply, after he hath laid the foundation, and is not
30 able to finish *it*, all that behold *it* begin to mock him, saying,
31 This man began to build, and was not able to finish. Or what
king, going to make war against another king, sitteth not down
first, and consulteth whether he be able with ten thousand to
32 meet him that cometh against him with twenty thousand? Or
else, while the other is yet a great way off, he sendeth an ambassage,
33 and desireth conditions of peace. So likewise, whosoever *he be* of
you that forsaketh not all that he hath, he cannot be my disciple.
34 Salt is good : but if the salt have lost his savour, wherewith shall it
35 be seasoned? It is neither fit for the land, nor yet for the dung-
hill; *but men* cast it out. He that hath ears to hear, let him hear.

15 THEN drew near unto him all the publicans and sinners for
2 to hear him. And the Pharisees and scribes murmured, saying,
3 This *man* receiveth sinners, and eateth with them. And he
4 spake this parable unto them, saying, What man of you, having
an hundred sheep, if he lose one of them, doth not leave the
ninety and nine in the wilderness, and go after that which is lost,
5 until he find it? And when he hath found *it*, he layeth *it* on his
6 shoulders, rejoicing. And when he cometh home, he calleth
together *his* friends and neighbours, saying unto them, Rejoice
7 with me; for I have found my sheep which was lost. I say unto
you, that likewise joy shall be in heaven over one sinner that
repenteth, *more* than over ninety and nine just *persons* which
need no repentance.

8 Either what woman having ten pieces of silver, if she lose one
piece, doth not light a candle, and sweep the house, and seek
9 diligently till she find *it*? And when she hath found *it*, she calleth
her friends and her neighbours together, saying, Rejoice with me;
10 for I have found the piece which I had lost. Likewise, I say
unto you, there is joy in the presence of the angels of God over
one sinner that repenteth.

And he said, A certain man had two sons : and the younger 11, 12 of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living. And 13 not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there 14 arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and 15 he sent him into his fields to feed swine. And he would fain 16 have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, 17 How many hired *servants* of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my 18 father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called 19 thy son : make me as one of thy hired *servants*. And he arose, 20 and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have 21 sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring 22 forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet : and bring hither the fatted calf, and 23 kill it ; and let us eat, and be merry : for this my son was dead, 24 and is alive again ; he was lost, and is found. And they began to be merry. Now his elder son was in the field : and as he came 25 and drew nigh to the house, he heard musick and dancing. And 26 he called one of the servants, and asked what these *things* meant. And he said unto him, Thy brother is come; and thy father hath 27 killed the fatted calf, because he hath received him *safe and* sound. And he was angry, and would not go in : therefore came 28 his father out and intreated him. And he answering said to *his* 29 father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment : and yet thou never gavest me a kid, that I might make merry with my friends : but as soon 30 as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said 31 unto him, Son, thou art ever with me, and all that I have is thine. It was meet that *we* should make merry, and be glad : for this 32 thy brother was dead, and is alive again; and was lost, and is found.

16 AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto 2 him, How is it *that* I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the 3

steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am
4 ashamed. I am resolved what to do, that, when I am put out
5 of the stewardship, they may receive me into their houses. So he
called every one of his lord's debtors unto *him*, and said unto the
6 first, How much owest thou unto my lord? And he said, An
hundred measures of oil. And he said unto him, Take thy bill,
7 and sit down quickly, and write fifty. Then said he to another,
And how much owest thou? And he said, An hundred measures
of wheat. And he said unto him, Take thy bill, and write four-
8 score. And the lord commended the unjust steward, because
he had done wisely: for the children of this world are in their
9 generation wiser than the children of light. And I say unto you,
Make to yourselves friends of the mammon of unrighteousness;
that, when ye fail, they may receive you into everlasting habita-
10 tions. He that is faithful in *that which is* least is faithful also in
much: and he that is unjust in the least is unjust also in much.
11 If therefore ye have not been faithful in the unrighteous mammon,
12 who will commit to your trust the true *riches*? And if ye have
not been faithful in that which is another *man's*, who shall give
13 you that which is your own? No servant can serve two masters:
for either he will hate the one, and love the other; or else he will
hold to the one, and despise the other. Ye cannot serve God
and mammon.

14 And the Pharisees also, who were covetous, heard all these
15 *things*: and they derided him. And he said unto them, Ye are
they which justify yourselves before men; but God knoweth
your hearts: for that which is highly esteemed amongst men is
16 abomination in the sight of God. The law and the prophets *were*
until John: since that time the kingdom of God is preached, and
17 every *man* presseth into it. And it is easier for heaven and earth
18 to pass, than one tittle of the law to fail. Whosoever putteth
away his wife, and marrieth another, committeth adultery: and
whosoever marrieth her that is put away from *her* husband
committeth adultery.

19 There was a certain rich man, which was clothed in purple and
20 fine linen, and fared sumptuously every day: and there was a
certain beggar named Lazarus, which was laid at his gate, full
21 of sores, and desiring to be fed with the crumbs which fell from
the rich *man's* table: moreover the dogs came and licked his
22 sores. And it came to pass that the beggar died, and was carried
by the angels into Abraham's bosom: the rich *man* also died, and
23 was buried; and in hell he lift up his eyes, being in torments,
24 and seeth Abraham afar off, and Lazarus in his bosom. And he
cried and said, Father Abraham, have mercy on me, and send
Lazarus, that he may dip the tip of his finger in water, and cool
25 my tongue; for I am tormented in this flame. But Abraham

said, Son, remember that thou in thy lifetime receivest thy good *things*, and likewise Lazarus evil *things* : but now he is comforted, and thou art tormented. And besides all this, between us and 26 you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, 27 that thou wouldest send him to my father's house : for I have 28 five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They 29 have Moses and the prophets ; let them hear them. And he 30 said, Nay, father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not 31 Moses and the prophets, neither will they be persuaded, though one rose from the dead.

17 THEN said he unto the disciples, It is impossible but that offences will come : but woe *unto him*, through whom they come. It were better for him that a millstone were hanged about his 2 neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves : If thy brother 3 trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven 4 times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And 5, 6 the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you. But which 7 of you, having a servant plowing or feeding cattle, will say *unto him* by and by, when he is come from the field, Go and sit down to meat ? And will not *rather* say unto him, Make ready where- 8 with I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth 9 he thank that servant because he did the *things* that were commanded him ? I trow not. So likewise ye, when ye shall have 10 done all those *things* which are commanded you, say, We are unprofitable servants : we have done *that* which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed 11 through the midst of Samaria and Galilee. And as he entered 12 into a certain village, there met him ten men *that were* lepers, which stood afar off : and they lifted up *their* voices, and said, 13 Jesus, Master, have mercy on us. And when he saw *them*, he 14 said unto them, Go shew yourselves unto the priests. And it came to pass *that*, as they went, they were cleansed. And one 15 of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face at his feet, 16

17 giving him thanks : and he was a Samaritan. And Jesus answering said, Were there not ten cleansed ? but where *are* the nine ?
18 There are not found that returned to give glory to God, save this
19 stranger. And he said unto him, Arise, go *thy way* : thy faith hath made thee whole.
20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of
21 God cometh not with observation : neither shall they say, Lo here : or, lo there : for behold, the kingdom of God is within
22 you. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall
23 not see *it*. And they shall say to you, See here ; or, see there :
24 go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ; so shall also the Son of man be in his
25 day. But first must he suffer many *things*, and be rejected of this
26 generation. And as it was in the days of Noe, so shall it be also
27 in the days of the Son of man. They did eat, they drank, they married *wives*, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed *them*
28 all. Likewise also as it was in the days of Lot ; they did eat, they
29 drank, they bought, they sold, they planted, they builded ; but the *same* day that Lot went out of Sodom it rained fire and
30 brimstone from heaven, and destroyed *them* all. Even thus shall
31 it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the
32 field, let him likewise not return back. Remember Lot's wife.
33 Whosoever shall seek to save his life shall lose it ; and whosoever
34 shall lose *his life* shall preserve it. I tell you, in that night there shall be two *men* in one bed ; the one shall be taken, and the
35 other shall be left. Two *women* shall be grinding together ; the
36 one shall be taken, and the other left. Two *men* shall be in the
37 field ; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord ? And he said unto them, Whosoever the body *is*, thither will the eagles be gathered together.

18 AND he spake a parable unto them *to this end*, that men
2 ought always to pray, and not to faint ; saying, There was in a
3 city a judge, which feared not God, neither regarded man : and there was a widow in that city ; and she came unto him, saying,
4 Avenge me of mine adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor
5 regard man ; yet because this widow troubleth me, I will avenge
6 her, lest by her continual coming she weary me. And the Lord
7 said, Hear what the unjust judge saith. And shall not God

avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them 8 speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

And he spake this parable unto certain which trusted in them- 9 selves that they were righteous, and despised other: Two men 10 went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 11 God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the 12 week, I give tithes of all that I possess. And the publican, 13 standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified 14 rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

And they brought unto him also infants, that he would touch 15 them: but when *his* disciples saw *it*, they rebuked them. But 16 Jesus called them unto *him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the 17 kingdom of God as a little child shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what shall 18 I do to inherit eternal life? And Jesus said unto him, Why callest 19 thou me good? none is good, save one, *that is*, God. Thou knowest 20 the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. 21 Now when Jesus heard these *things*, he said unto him, Yet lackest 22 thou one *thing*: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was 23 very rich. And when Jesus saw that he was very sorrowful, he 24 said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's 25 eye, than for a rich *man* to enter into the kingdom of God. And 26 they that heard *it* said, Who then can be saved? And he said, 27 The *things which are* impossible with men are possible with God.

Then Peter said, Lo, we have left all, and followed thee. And 28, 29 he said unto them, Verily I say unto you, There is no *man* that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more 30 in this *present* time, and in the world to come life everlasting.

Then he took unto *him* the twelve, and said unto them, Behold, 31 we go up to Jerusalem, and all *things* that are written by the prophets concerning the Son of man shall be accomplished. For 32 he shall be delivered unto the Gentiles, and shall be mocked, and

33 spitefully entreated, and spitted on : and they shall scourge *him*,
and put him to death : and the third day he shall rise again.
34 And they understood none of these *things* : and this saying was
hid from them, neither knew they the *things* which were spoken.
35 And it came to pass, *that* as he was come nigh unto Jericho, a
36 certain blind man sat by the way side begging : and hearing the
37 multitude pass by, he asked what it meant. And they told him,
38 that Jesus of Nazareth passeth by. And he cried, saying, Jesus,
39 *thou* Son of David, have mercy on me. And they which went
before rebuked him, that he should hold his peace : but he cried
40 *so* much the more, *Thou* Son of David, have mercy on me. And
Jesus stood, and commanded him to be brought unto him : and
41 when he was come near, he asked him, saying, What wilt thou
that I shall do unto thee ? And he said, Lord, that I may receive
42 my sight. And Jesus said unto him, Receive thy sight : thy
43 faith hath saved thee. And immediately he received his sight,
and followed him, glorifying God : and all the people, when they
saw *it*, gave praise unto God.

2 19 AND *Jesus* entered and passed through Jericho. And behold,
there was a man named Zaccheus, which was *the* chief among the
3 publicans, and he was rich. And he sought to see Jesus who he
was ; and could not for the press, because he was little of stature.
4 And he ran before, and climbed up into a sycamore tree to see him :
5 for he was to pass that *way*. And when Jesus came to the place,
he looked up, and saw him, and said unto him, Zaccheus, make
haste, and come down ; for to day I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw *it*, they all murmured, saying, That he was
8 gone to be guest with a man *that is* a sinner. And Zaccheus
stood, and said unto the Lord ; Behold, Lord, the half of my
goods I give to the poor ; and if I have taken any *thing* from any
9 *man* by false accusation, I restore *him* fourfold. And Jesus said
unto him, This day is salvation come to this house, forsomuch as
10 he also is a son of Abraham. For the Son of man is come to
seek and to save that which was lost.
11 And as they heard these *things*, he added and spake a parable,
because he was nigh to Jerusalem, and *because* they thought that
12 the kingdom of God should immediately appear. He said there-
fore, A certain nobleman went into a far country to receive for
13 himself a kingdom, and to return. And he called his ten ser-
vants, and delivered them ten pounds, and said unto them,
14 Occupy till I come. But his citizens hated him, and sent a
message after him, saying, We will not have this *man* to reign over
15 us. And it came to pass, that when he was returned, having
received the kingdom, then he commanded these servants to be
called unto him, to whom he had given the money, that he might

know how much every *man* had gained by trading. Then came 16 the first, saying, Lord, thy pound hath gained ten pounds. And 17 he said unto him, Well, *thou* good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five 18 pounds. And he said likewise to him, Be thou also over five 19 cities. And another came, saying, Lord, behold, *here is* thy pound, 20 which I have kept laid up in a napkin : for I feared thee, because 21 thou art an austere man : thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto 22 him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore then 23 gavest not thou my money into the bank, that at my coming I might have required *mine own* with usury ? And he said unto 24 them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath 25 ten pounds.) For I say unto you, That unto every one which hath 26 shall be given ; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which 27 would not that I should reign over them, bring hither, and slay *them* before me.

And when he had thus spoken, he went before, ascending up 28 to Jerusalem. And it came to pass, when he was come nigh to 29 Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, saying, Go ye into the village over 30 against *you* ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring *him* *hither*. And if any *man* ask you, Why do ye loose *him* ? thus shall ye say 31 unto him, Because the Lord hath need of him. And they that 32 were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof 33 said unto them, Why loose ye the colt ? And they said, The Lord 34 hath need of him. And they brought him to Jesus : and they cast 35 their garments upon the colt, and they set Jesus thereon. And 36 as he went, they spread their clothes in the way. And when he 37 was come nigh, *even* now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ; saying, Blessed *be* the King that cometh in the name of the 38 Lord : peace in heaven, and glory in the highest. And some of 39 the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I 40 tell you that, if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over 41 it, saying, If thou hadst known, even thou, at least in this thy day, 42

the *things* which belong unto thy peace ! but now they are hid
43 from thine eyes. For the days shall come upon thee, that thine
enemies shall cast a trench about thee, and compass thee round,
44 and keep thee in on every side, and shall lay thee even with the
ground, and thy children within thee : and they shall not leave
in thee one stone upon another ; because thou knewest not the
time of thy visitation.
45 And he went into the temple, and began to cast out them that
46 sold therein, and *them that* bought ; saying unto them, It is written,
My house is the house of prayer : but ye have made it a den of
47 thieves. And he taught daily in the temple. But the chief
priests and the scribes and the chief of the people sought to destroy
48 him, and could not find what they might do : for all the people
were very attentive to hear him.

20 AND it came to pass, *that* on one of those days, as he taught
the people in the temple, and preached the gospel, the chief
2 priests and the scribes came upon *him* with the elders, and spake
unto him, saying, Tell us, by what authority doest thou these
3 *things* ? or who is he that gave thee this authority ? And he
answered and said unto them, I will also ask you one thing ; and
4 answer me : The baptism of John, was it from heaven, or of men ?
5 And thy reasoned with themselves, saying, If we shall say, From
6 heaven ; he will say, Why then believed ye him not ? But *and*
if we say, Of men ; all the people will stone us : for they be
7 persuaded that John was a prophet. And they answered, that
8 *they* could not tell whence *it was*. And Jesus said unto them,
Neither tell I you by what authority I do these *things*.
9 Then began he to speak to the people this parable ; A certain
man planted a vineyard, and let it forth to husbandmen, and went
10 into a far country for a long time. And at the season he sent
a servant to the husbandmen, that they should give him of the
fruit of the vineyard : but the husbandmen beat him, and sent
11 *him* away empty. And again he sent another servant : and they
beat him also, and entreated *him* shamefully, and sent *him* away
12 empty. And again he sent a third : and they wounded him also,
13 and cast *him* out. Then said the lord of the vineyard, What shall
I do ? I will send my beloved son : it may be they will reverence
14 *him* when they see him. But when the husbandmen saw him,
they reasoned among themselves, saying, This is the heir : come,
15 let us kill him, that the inheritance may be ours. So they cast
him out of the vineyard, and killed *him*. What therefore shall
16 the lord of the vineyard do unto them ? He shall come and
destroy these husbandmen, and shall give the vineyard to others.
17 And when they heard *it*, they said, God forbid. And he beheld
them, and said, What is this then that is written, The stone which
the builders rejected, the same is become the head of the corner ?

Whosoever shall fall upon that stone shall be broken; but on 18
whomsoever it shall fall, it will grind him to powder. And the 19
chief priests and the scribes the same hour sought to lay hands on
him; and they feared the people: for they perceived that he
had spoken this parable against them.

And they watched *him*, and sent forth spies, which *should* feign 20
themselves just *men*, that they might take hold of his words, that
so they might deliver him unto the power and authority of the
governor. And they asked him, saying, Master, we know that 21
thou sayest and teachest rightly, neither acceptest thou the person
of *any*, but teachest the way of God truly: is it lawful for us to 22
give tribute unto Cesar, or no? But he perceived their craftiness, 23
and said unto them, Why tempt ye me? Shew me a penny. 24
Whose image and superscription hath it? They answered and
said, Cesar's. And he said unto them, Render therefore unto 25
Cesar the *things* which be Cesar's, and unto God the *things* which
be God's. And they could not take hold of his words before the 26
people: and they marvelled at his answer, and held their peace.

Then came to *him* certain of the Sadducees, which deny that 27
there is any resurrection; and they asked him, saying, Master, 28
Moses wrote unto us, If any *man's* brother die, having a wife, and
he die without children, that his brother should take *his* wife, and
raise up seed unto his brother. There were therefore seven 29
brethren: and the first took a wife, and died without children.
And the second took her to wife, and he died childless. And the 30, 31
third took her; and in like manner the seven also: and they left
no children, and died. Last of all the woman died also. There- 32, 33
fore in the resurrection whose wife of them is she? for seven had
her to wife. And Jesus answering said unto them, The children 34
of this world marry, and are given in marriage: but they which 35
shall be accounted worthy to obtain that world, and the resurrec-
tion from the dead, neither marry, nor are given in marriage:
neither can they die any more: for they are equal unto *the* angels; 36
and are the children of God, being the children of the resurrec-
tion. Now that the dead are raised, even Moses shewed at the 37
bush, when he calleth the Lord the God of Abraham, and the
God of Isaac, and the God of Jacob. For he is not a God of the 38
dead, but of the living: for all live unto him.

Then certain of the scribes answering said, Master, thou hast 39
well said. And after that they durst not ask him any *question at* 40
all. And he said unto them, How say they that Christ is David's 41
son? And David himself saith in the book of Psalms, The Lord 42
said to my Lord, Sit thou on my right hand, till I make thine 43
enemies thy footstool. David therefore calleth him Lord, how is 44
he then his son?

Then in the audience of all the people he said unto his disciples, 45
Beware of the scribes, which desire to walk in long robes, and love 46

greetings in the markets, and the highest seats in the synagogues,
47 and the chief rooms at feasts; which devour widows' houses, and
for a shew make long prayers: the same shall receive greater
damnation.

21 AND he looked up, and saw the rich *men* casting their
2 gifts into the treasury. And he saw also a certain poor widow
3 casting in thither two mites. And he said, Of a truth I say unto
4 you, that this poor widow hath cast in more than *they* all: for
all these have of their abundance cast in unto the offerings of
God: but she of her penury hath cast in all the living that she
had.

5 And as some spake of the temple, how it was adorned with
6 goodly stones and gifts, he said, *As for these things* which ye
behold, the days will come, in the which there shall not be left
7 one stone upon another, that shall not be thrown down. And they
asked him, saying, Master, but when shall these *things* be? and
what sign *will there be* when these *things* shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall
come in my name, saying, I am *Christ*; and the time draweth
9 near: go ye not therefore after them. But when ye shall hear
of wars and commotions, be not terrified: for these *things* must
first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and
11 kingdom against kingdom: and great earthquakes shall be in
divers places, and famines, and pestilences; and fearful sights and
12 great signs shall there be from heaven. But before all these, they
shall lay their hands on you, and persecute *you*, delivering *you*
up to *the* synagogues, and into prisons, being brought before kings
13 and rulers for my name's sake. And it shall turn to you for a
14 testimony. Settle *it* therefore in your hearts, not to meditate
15 before *what ye* shall answer: for I will give you a mouth and
wisdom, which all your adversaries shall not be able to gainsay nor
16 resist. And ye shall be betrayed both by parents, and brethren,
and kinsfolks, and friends; and *some* of you shall they cause to be
17 put to death. And ye shall be hated of all *men* for my name's
18, 19 sake. But there shall not a hair of your head perish. In your
patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then
21 know that the desolation thereof is nigh. Then let them which
are in Judea flee to the mountains; and let them which are in the
midst of it depart out; and let not them that are in the countries
22 enter thereinto. For these be *the* days of vengeance, that all
23 *things* which are written may be fulfilled. But woe unto them
that are with child, and to them that give suck, in those days, for
there shall be great distress in the land, and wrath upon this
24 people. And they shall fall by the edge of the sword, and shall be

led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the 25 stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for 26 fear, and *for* looking after those *things* which are coming on the earth : for the powers of heaven shall be shaken. And then shall 27 they see the Son of man coming in a cloud with power and great glory. And when these *things* begin to come to pass, *then* look 28 up, and lift up your heads; for your redemption draweth nigh.

And he spake to them a parable; Behold the fig tree, and all the 29 trees; when they now shoot forth, ye see and know of your own 30 selves that summer is now nigh at hand. So likewise ye, when ye 31 see these *things* come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not 32 pass away, till all be fulfilled. Heaven and earth shall pass away : 33 but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be 34 overcharged with surfeiting, and drunkenness, and cares of *this* life, and *so* that day come upon you unawares. For as a snare 35 shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted 36 worthy to escape all these *things* that shall come to pass, and to stand before the Son of man.

And in the day time he was teaching in the temple; and at 37 night he went out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him 38 in the temple, for to hear him.

22 NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought 2 how they might kill him; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the 3 number of the twelve. And he went his way, and communed with 4 the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. 5 And he promised, and sought opportunity to betray him unto 6 them in the absence of the multitude.

Then came the day of unleavened bread, when the passover 7 must be killed. And he sent Peter and John, saying, Go and 8 prepare us the passover, that we may eat. And they said unto 9 him, Where wilt thou *that* we prepare? And he said unto them, 10 Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, 11 The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? And he shall shew you 12

- 13 a large upper room furnished : there make ready. And they went, and found as he had said unto them : and they made ready the passover.
- 14 And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took *the* cup, and gave thanks, and said, Take this, and divide *it* among yourselves : for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
- 19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body, which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
- 21 But behold, the hand of him that betrayeth me *is* with me on the table. And truly the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed. And they began to inquire among themselves, which of them it was that should do this *thing*.
- 24 And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors. But ye *shall* not be so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth ? *is* not he that sitteth at meat ? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.
- 31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that *he* may sift *you* as wheat : but I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, *the* cock shall not crow this day, before that thou shalt thrice deny that *thou* knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any *thing* ? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip : and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the trans-

gressors : for the *things* concerning me have an end. And they 38 said, Lord, behold, here *are* two swords. And he said, unto them, It is enough.

And he came out, and went, as he was wont, to the mount of 39 Olives; and his disciples also followed him. And when he was 40 at the place, he said unto them, Pray that *ye* enter not into temptation. And he was withdrawn from them about a stone's cast, 41 and kneeled down, and prayed, saying, Father, if thou be willing, 42 remove this cup from me : nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, 43 strengthening him. And being in an agony he prayed more 44 earnestly : and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, 45 and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into 46 temptation.

And while he yet spake, behold a multitude, and he that was 47 called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, be- 48 trayest thou the Son of man with a kiss ? When they which were 49 about him saw what would follow, they said unto him, Lord, shall we smite with the sword ? And one of them smote the 50 servant of the high priest, and cut off his right ear. And Jesus 51 answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and 52 captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves ? When I was daily with you in the temple, ye stretched forth no 53 hands against me : but this is your hour, and the power of darkness.

Then took they him, and led *him*, and brought him into the 54 high priest's house. And Peter followed afar off. And when 55 they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid 56 beheld him as he sat by the fire, and earnestly looked upon him, and said, This *man* was also with him. And he denied him, 57 saying, Woman, I know him not. And after a little while an- 58 other saw him, and said, Thou art also of them. And Peter 59 said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him : for he is a Galilean. And Peter said, Man, I 60 know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon 61 Peter. And Peter remembered the word of the Lord, how he had said unto him, Before *the* cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. 62

And the men that held Jesus mocked him, and smote *him*. 63

64 And when they had blindfolded him, they struck him on the face,
 and asked him, saying, Prophecy, who is it that smote thee?
 65 And many other *things* blasphemously spake they against him.
 66 And as soon as it was day, the elders of the people and the chief
 priests and the scribes came together, and led him into their
 67 council, saying, Art thou the Christ? tell us. And he said unto
 68 them, If I tell you, you will not believe: and if I also ask *you*,
 69 you will not answer me, nor let *me* go. Hereafter shall the Son
 70 of man sit on the right hand of the power of God. Then said they
 71 all, Art thou then the Son of God? And he said unto them, Ye
 say that I am. And they said, What need we any further witness?
 for we ourselves have heard of his own mouth.

23 AND the whole multitude of them arose, and led him unto
 2 Pilate. And they began to accuse him, saying, We found this
fellow perverting the nation, and forbidding to give tribute to
 3 Cesar, saying that he himself is Christ a King. And Pilate asked
 him, saying, Art thou the King of the Jews? And he answered
 4 him and said, Thou sayest *it*. Then said Pilate to the chief
 5 priests and to the people, I find no fault in this man. And they
 were the more fierce, saying, He stirreth up the people, teaching
 throughout all Jewry, beginning from Galilee to this place.
 6 When Pilate heard of Galilee, he asked whether the man were a
 7 Galilean. And as soon as he knew that he belonged unto Herod's
 jurisdiction, he sent him to Herod, who himself also was at
 8 Jerusalem at that time. And when Herod saw Jesus, he was
 exceeding glad: for he was desirous to see him of a long *season*,
 because *he* had heard many *things* of him; and he hoped to have
 9 seen some miracle done by him. Then he questioned *with* him
 10 in many words; but he answered him nothing. And the chief
 11 priests and scribes stood and vehemently accused him. And
 Herod with his men of war set him at nought, and mocked *him*,
 and arrayed him in a gorgeous robe, and sent him again to Pilate.
 12 And the same day Pilate and Herod were made friends together:
 for before they were at enmity between themselves.
 13 And Pilate, when he had called together the chief priests and
 14 the rulers and the people, said unto them, Ye have brought this
 man unto me, as one that perverteth the people: and behold, I,
 having examined *him* before you, have found no fault in this man
 15 *touching those things* whereof ye accuse him: no, nor yet Herod:
 for I sent you to him; and lo, nothing worthy of death is done
 16, 17 unto him. I will therefore chastise him, and release *him*. (For
 18 of necessity he must release one unto them at the feast.) And
 they cried out all at once, saying, Away with this *man*, and
 19 release unto us Barabbas: (who for a certain sedition made in
 20 the city, and *for* murder, was cast into prison.) Pilate therefore,
 21 willing to release Jesus, spake again to *them*. But they cried,

saying, Crucify *him*, crucify him. And he said unto them the 22 third time, Why, what evil hath he done? I have found no cause of death in him : I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he 23 might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as 24 they required. And he released unto them him that for sedition 25 and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon, a 26 Cyrenian, coming out of the country, and on him they laid the cross, that *he* might bear *it* after Jesus. And there followed him a 27 great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them, said, Daughters 28 of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they 29 shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to 30 say to the mountains, Fall on us ; and to the hills, Cover us. For 31 if they do these *things* in a green tree, what shall be done in the dry ? And there were also two other, malefactors, led with him 32 to be put to death.

And when they were come to the place, which is called Calvary, 33 there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive 34 them ; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And 35 the rulers also with them derided *him*, saying, He saved others ; let him save himself, if he be Christ, the chosen of God. And the 36 soldiers also mocked him, coming to *him*, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a 37, 38 superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged railed on him, 39 saying, If thou be Christ, save thyself and us. But the other 40 answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? And we indeed justly ; for 41 we receive the due reward of our deeds : but this *man* hath done nothing amiss. And he said unto Jesus, Lord, remember me 42 when thou comest into thy kingdom. And Jesus said unto him, 43 Verily I say unto thee, To day shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over 44 all the earth until the ninth hour. And the sun was darkened, 45 and the vail of the temple was rent in the midst. And when 46 Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit : and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God,
48 saying, Certainly this was a righteous man. And all the people
that came together to that sight, beholding the *things* which were
49 done, smote their breasts, and returned. And all his acquaintance,
and the women that followed him from Galilee, stood afar off,
beholding these *things*.

50 And behold, *there was* a man named Joseph, a counsellor; *and*
51 *he was* a good man, and a just: (the same had not consented to
the counsel and deed of them;) *he was* of Arimathea, a city of the
52 Jews: who also himself waited for the kingdom of God. This
53 *man* went unto Pilate, and begged the body of Jesus. And he
took it down, and wrapped it in linen, and laid it in a sepulchre
54 *that was* hewn in stone, wherein never man before was laid. And
that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee,
followed after, and beheld the sepulchre, and how his body was
56 laid. And they returned, and prepared spices and ointments;
and rested the sabbath day according to the commandment.

24 Now upon the first *day* of the week, very early in the morning,
they came unto the sepulchre, bringing the spices which they had
2 prepared, and certain *others* with them. And they found the
3 stone rolled away from the sepulchre. And they entered in, and
4 found not the body of the Lord Jesus. And it came to pass, as
they were *much* perplexed thereabout, behold, two men stood by
5 them in shining garments: and as they were afraid, and bowed
down *their faces* to the earth, they said unto them, Why seek
6 ye the living among the dead? He is not here, but is risen:
7 remember how he spake unto you when he was yet in Galilee, say-
ing, The Son of man must be delivered into the hands of sinful
8 men, and be crucified, and the third day rise again. And they
9 remembered his words, and returned from the sepulchre, and told
10 all these *things* unto the eleven, and to all the rest. It was Mary
Magdalene, and Joanna, and Mary *the mother* of James, and other
women that were with them, which told these *things* unto the
11 apostles. And their words seemed to them as idle tales, and they
12 believed them not. Then arose Peter, and ran unto the sepulchre;
and stooping down, he beheld the linen clothes laid by themselves,
and departed, wondering in himself at that which was come to
pass.

13 And behold, two of them went *that same day* to a village called
Emmaus, which was from Jerusalem *about* threescore furlongs.
14 And they talked together of all these *things* which had happened.
15 And it came to pass, that while they communed *together* and
16 reasoned, Jesus himself drew near, and went with them. But
17 their eyes were holden that *they* should not know him. And he
said unto them, What *manner of* communications *are* these that ye
18 have one to another, as ye walk, and are sad? And the one of

them, whose name *was* Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the *things* which are come to pass there in these days? And he said unto them, What *things*? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these *things* were done. Yea, and certain women *also* of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that *they* had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these *things*, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the *things* concerning himself. And they drew nigh unto the village, whither they went: and he made as though *he* would have gone further. But they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what *things were done* in the way, and how he was known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that *they* had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took *it*, and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all

things must be fulfilled, which were written in the law of Moses,
45 and *in* the prophets, and *in* the psalms, concerning me. Then
opened he their understanding, that *they* might understand the
46 scriptures, and said unto them, Thus it is written, and thus it
behoved Christ to suffer, and to rise from the dead the third day :
47 and that repentance and remission of sins should be preached in
48 his name among all nations, beginning at Jerusalem. And ye are
49 witnesses of these *things*. And behold, I send the promise of my
Father upon you : but tarry ye in the city of Jerusalem, until ye
be endued with power from on high.
50 And he led them out as far as to Bethany, and he lifted up his
51 hands, and blessed them. And it came to pass, while he blessed
them, he was parted from them, and carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with great
53 joy : and were continually in the temple, praising and blessing
God. Amen.

THE ACTS

Acts of the Apostles.—The author of "The Acts" is a writer of considerable literary skill, whose work has a real interest of its own, apart from the difficulties which it presents to criticism.

(i) *Who is the author?* Observe that this book (according to the preface addressed to Theophilus in both cases) comes from the same hand as the Third Gospel. The style in the two writings is the same. Hence, from Irenæus downwards, we have both Gospel and Acts attributed to Luke, "the beloved physician." And a good deal of modern criticism, apart from the vagaries of the now discredited Tübingen school, has come to the same conclusion.

(ii) *The so-called "we-sections."* A good deal of the book is written in the first person plural. Therefore, the author who wrote them must have been the companion of Paul in some of his missionary journeys. But, of course, this need not have been Luke. The "we-sections" might have been composed by some one else, e. g. Timothy, or Silas, or Titus; or they may have been written by Luke and incorporated into the book by a later editor. There is no reason, however, why we should tie ourselves into critical knots which seem wholly unnecessary. The "we-sections" cannot be separated from the rest of the book in style, and the easiest hypothesis is also the most likely—that Luke changes from the third person into the first when he is narrating his own personal experiences. Surely a later editor, incorporating these passages, would most naturally have changed the first person into the third. Let us accept Luke, the physician (Col. iv. 14), as the author without further qualms, and believe that the book as it stands is an unity.

(iii) *The author is generally correct in his historical statements.* As we know, Roman provinces were frequently transferred from Emperor to Senate and vice versa; yet the author is accurate in his use of the proper terms. In Philippi the magistrates called themselves *prætors*, and have *licitors*; the Governor of Cyprus was a *proconsul*; in Thessalonica the magistrates were called "*politarchs*," and Gallio was *proconsul* of Achaia.

Observe, too, how appropriate are the speeches put in the mouth of Stephen; of Paul to the people of Lycaonia (where he starts from natural theology), and again of Paul at Athens (where he starts from philosophic pantheism).

(iv) *Two difficulties, however, remain.*

- (a) *Gamaliel in his speech* (Acts v. 34–39) *refers to the insurrection of Theudas, and places it before that of Judas the Galilean.* If Theudas is the man mentioned by Josephus, his rising could not have occurred before A.D. 44—long after the date of Gamaliel's speech; while Judas the Galilean belongs to the time of the taxing soon after Christ's birth. Either Luke makes a mistake or else there was more than one Theudas.
- (b) *The apostolic council in Acts xv.* It is almost impossible to make this consistent with what Paul tells the Galatians, if the visit to Jerusalem in Gal. ii. is to be identified with that of Acts xv. Paul says that the apostles imparted nothing to him, recognised his special sphere among the Gentiles, and only asked that he should remember the poor. Luke says, on the contrary, that the apostles stipulated that Gentile Christians should "abstain from things sacrificed to idols, and from blood, and from things

strangled and from fornication." It is doubtful if Paul would ever have acquiesced in such conditions. But we cannot explain the discrepancy without all sorts of forced and arbitrary hypotheses, and it is really better to say that either Paul forgot or Luke was wrong.

The earliest possible date for Acts is somewhere about A.D. 75-80; the latest (which would make Luke somewhat old) is A.D. 95-98.

- 1 THE former treatise have I made, O Theophilus, of all that
 2 Jesus began both to do and teach, until the day *in* which he was
 3 taken up, after that he through the Holy Ghost had given com-
 4 mandments unto the Apostles whom he had chosen: to whom
 5 also he shewed himself alive after his passion by many infallible
 6 proofs, being seen of them forty days, and speaking of the *things*
 7 pertaining to the kingdom of God: and, being assembled to-
 8 gether with them, commanded them that *they* should not depart
 9 from Jerusalem, but wait for the promise of the Father, which,
 10 *saith he*, ye have heard of me. For John truly baptized with water;
 11 but ye shall be baptized with the Holy Ghost not many days
 12 hence. When they therefore were come together, they asked of
 13 him, saying, Lord, wilt thou at this time restore again the king-
 14 dom to Israel? And he said unto them, It is not for you to know
 15 the times or the seasons, which the Father hath put in his own
 16 power. But ye shall receive power, after that the Holy Ghost
 17 is come upon you: and ye shall be witnesses unto me both in
 18 Jerusalem, and in all Judea, and in Samaria, and unto the utter-
 19 most part of the earth. And when he had spoken these *things*,
 20 while they beheld, he was taken up; and a cloud received him
 21 out of their sight. And while they looked stedfastly toward
 22 heaven as he went *up*, behold, two men stood by them in white
 23 apparel; which also said, Ye men of Galilee, why stand ye gazing
 24 up into heaven? this *same* Jesus, which is taken up from you
 25 into heaven, shall so come *in* like manner as ye have seen him go
 26 into heaven. Then returned they unto Jerusalem from the mount
 27 called Olivet, which is from Jerusalem a sabbath day's journey.
 28 And when they were come in, they went up into an upper room,
 29 where abode both Peter, and James, and John, and Andrew,
 30 Philip, and Thomas, Bartholomew, and Matthew, James the son
 31 of Alphaeus, and Simon Zelotes, and Judas the brother of James.
 32 These all continued with one accord in prayer and supplication,
 33 with the women, and Mary the mother of Jesus, and with his
 34 brethren.
 35 And in those days Peter stood up in the midst of the disciples,
 36 and said, (the number of names together were about an hundred
 37 and twenty,) Men and brethren, this scripture must needs have
 38 been fulfilled, which the Holy Ghost by the mouth of David spake
 39 before concerning Judas, which was guide to them that took
 40 Jesus. For he was numbered with us, and had obtained part of

this ministry. Now this *man* purchased a field with the reward 18
of iniquity; and falling headlong, he burst asunder in the midst,
and all his bowels gushed out. And it was known unto all the 19
dwellers at Jerusalem; insomuch as that field is called in their
proper tongue, *Aceldama*, that is to say, *The field of blood*. For 20
it is written in the book of Psalms, Let his habitation be desolate,
and let no man dwell therein: and his bishoprick let another
take. Wherefore of these men which have companied with us 21
all the time that the Lord Jesus went in and out among us, begin-
ning from the baptism of John, unto *that same day* that he was
taken up from us, must one be ordained *to be* a witness with us
of his resurrection. And they appointed two, Joseph called 23
Barsabas, who was surnamed *Justus*, and *Matthias*. And they 24
prayed, and said, Thou, Lord, which knowest the hearts of all
men, shew whether of these two thou hast chosen, that *he* may 25
take part of this ministry and apostleship, from which Judas by
transgression fell, that *he* might go to his own place. And they 26
gave forth their lots; and the lot fell upon *Matthias*; and he was
numbered with the eleven apostles.

2 AND when the day of Pentecost was fully come, they were
all with one accord in one place. And suddenly there came a 2
sound from heaven as of a rushing mighty wind, and it filled all
the house where they were sitting. And there appeared unto 3
them cloven tongues like as of fire, and it sat upon each of them.
And they were all filled with the Holy Ghost, and began to speak 4
with other tongues, as the Spirit gave them utterance. And 5
there were dwelling at Jerusalem Jews, devout men, out of every
nation under heaven. Now when this was noised abroad, the 6
multitude came together, and were confounded, because that
every man heard them speak in his own language. And they 7
were all amazed and marvelled, saying one to another, Behold,
are not all these which speak Galileans? And how hear we every 8
man in our own tongue, wherein we were born? Parthians, 9
and Medes, and Elamites, and the dwellers in Mesopotamia, and
in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and 10
Pamphylia, in Egypt, and in the parts of Libya about Cyrene,
and strangers of Rome, Jews and proselytes, Cretes and Arabians, 11
we do hear them speak in our tongues the wonderful works of
God. And they were all amazed, and were in doubt, saying one 12
to another, What meaneth this? Others mocking said, *These men* 13
are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and 14
said unto them, Ye men of Judea, and all *ye* that dwell at Jeru-
salem, be this known unto you, and hearken to my words: for 15
these are not drunken, as ye suppose, seeing it is *but* the third
hour of the day. But this is that which was spoken by the 16

17 prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall 18 see visions, and your old men shall dream dreams : and on my servants and on my handmaidens I will pour out in those days 19 of my Spirit; and they shall prophesy : and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, 20 and vapour of smoke : the sun shall be turned into darkness, and the moon into blood, before *that* great and notable day of 21 the Lord come : and it shall come to pass, *that* whosoever shall 22 call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by 23 him in the midst of you, as ye yourselves also know : Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain : 24 whom God hath raised up, having loosed the pains of death : 25 because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be 26 moved : therefore did my heart rejoice, and my tongue was glad ; 27 moreover also my flesh shall rest in hope : because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to 28 see corruption. Thou hast made known to me the ways of life ; 29 thou shalt make me full of joy with thy countenance. Men *and* brethren, let *me* freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto 30 this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, *he* would raise up Christ to sit on his throne ; 31 he seeing *this* before, spake of the resurrection of Christ, that his 32 soul was not left in hell, neither his flesh did see corruption. This 33 Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth 34 this, which ye now see and hear. For David is not ascended into the heavens : but he saith himself, The Lord said unto my 35 Lord, Sit thou on my right hand, until I make thy foes thy foot- 36 stool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in *their* heart, and said unto Peter and to the rest of the apostles, Men *and* 38 brethren, what shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy 39 Ghost. For the promise is unto you, and to your children, and

to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, 40 Save yourselves from this untoward generation.

Then they that gladly received his word were baptized : and 41 the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine 42 and fellowship, and in breaking of bread, and in prayers. And 43 fear came upon every soul : and many wonders and signs were done by the apostles. And all that believed were together, and 44 had all *things* common ; and sold their possessions and goods, 45 and parted them to all *men*, as every *man* had need. And they, 46 continuing daily with one accord in the temple, and breaking bread from house to house, did eat *their* meat with gladness and singleness of heart, praising God, and having favour with all the people. 47 And the Lord added to the church daily such as should be saved.

3 NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth hour. And a certain man 2 lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ; who seeing Peter and John 3 about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave 4 heed unto them, expecting to receive something of them. Then 5 Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up : and immediately 7 his feet and ankle bones received strength, and he leaping 8 up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw 9 him walking and praising God : and they knew that it was he 10 which sat for alms at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

And as the lame *man* which was healed held Peter and John, 11 all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this *man* to walk ? The God of Abraham, 13 and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye 14 denied the Holy One and the Just, and desired a murderer to be granted unto you ; and killed the Prince of life, whom God hath 15 raised from the dead ; whereof we are witnesses. And his name 16 through faith in his name hath made this *man* strong, whom ye

see and know : yea, the faith which is by him hath given him
17 this perfect soundness in the presence of you all. And now,
brethren, I wot that through ignorance ye did *it*, as *did* also your
18 rulers. But *those things*, which God before had shewed by the
mouth of all his prophets, that Christ should suffer, he hath so
19 fulfilled. Repent ye therefore, and be converted, that your sins
may be blotted out, when *the* times of refreshing shall come from
20 the presence of the Lord ; and he shall send Jesus Christ, which
21 before was preached unto you : whom the heaven must receive
until the times of restitution of all *things*, which God hath spoken
22 by the mouth of all his holy prophets since the world began. For
Moses truly said unto the fathers, A prophet shall the Lord your
God raise up unto you of your brethren, like unto me ; him shall
23 ye hear in all *things* whatsoever he shall say unto you And it
shall come to pass, *that* every soul, which will not hear that
24 prophet, shall be destroyed from among the people. Yea, and all
the prophets from Samuel and those that follow after, as many
25 as have spoken, have likewise foretold of these days. Ye are
the children of the prophets, and of the covenant which God made
with our fathers, saying unto Abraham, And in thy seed shall all
26 the kindreds of the earth be blessed. Unto you first God, having
raised up his Son Jesus, sent him to bless you, in turning away
every one of you from *his* iniquities.

4 AND as they spake unto the people, the priests, and the
2 captain of the temple, and the Sadducees, came upon them, being
grieved that they taught the people, and preached through Jesus
3 the resurrection from the dead. And they laid hands on them,
and put *them* in hold unto the next day : for it was now eventide.
4 Howbeit many of them which heard the word believed ; and the
5 number of the men was about five thousand. And it came to
pass on the morrow, that their rulers, and elders, and scribes,
6 and Annas the high priest, and Caiaphas, and John, and Alex-
ander, and as many as were of the kindred of the high priest,
7 were gathered together at Jerusalem. And when they had set
them in the midst, they asked, By what power, or by what name,
8 have ye done this ? Then Peter, filled with the Holy Ghost,
9 said unto them, Ye rulers of the people, and elders of Israel, if
we this day be examined of the good deed done to the impotent
10 man, by what *means* he is made whole ; be it known unto you
all, and to all the people of Israel, that by the name of Jesus
Christ of Nazareth, whom ye crucified, whom God raised from
the dead, *even* by him doth this *man* stand here before you whole.
11 This is the stone which was set at nought of you builders, which
12 is become the head of the corner. Neither is there salvation in
any other : for there is none other name under heaven given
among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against *it*. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that *they* speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak *the things* which we have seen and heard. So when they had further threatened *them*, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

And being let go, they went to their own *company*, and reported all that the chief priests and elders had said unto them. And when they heard *that*, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain *things*? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness *they* may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

And the multitude of them that believed were of one heart and of one soul: neither said any of *them* that ought of the *things* which he possessed was his own; but they had all *things* common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as

as were possessors of lands or houses sold them, and brought
35 the prices of the *things* that were sold, and laid *them down* at
the apostles' feet : and distribution was made unto every man
36 according as he had need. And Joses, who by the apostles was
surnamed Barnabas, (which is, being interpreted, The son of
37 consolation,) a Levite, *and* of the country of Cyprus, having land,
sold *it*, and brought the money, and laid *it* at the apostles' feet.

5 BUT a certain man named Ananias, with Sapphira his wife,
2 sold a possession, and kept back *part* of the price, his wife also
being privy to *it*, and brought a certain part, and laid *it* at the
3 apostles' feet. But Peter said, Ananias, why hath Satan filled
thine heart to lie to the Holy Ghost, and to keep back *part* of
4 the price of the land ? Whiles it remained, was it not thine own ?
and after it was sold, was it not in thine own power ? why hast
thou conceived this thing in thine heart ? thou hast not lied unto
5 men, but unto God. And Ananias hearing these words fell down,
and gave up the ghost : and great fear came on all them that
6 heard these *things*. And the young men arose, wound him up,
7 and carried *him* out, and buried *him*. And it was about the
space of three hours after, when his wife, not knowing what was
8 done, came in. And Peter answered unto her, Tell me whether
ye sold the land for so much ? And she said, Yea, for so much.
9 Then Peter said unto her, How *is it* that ye have agreed together
to tempt the Spirit of the Lord ? behold, the feet of them which
have buried thy husband *are* at the door, and shall carry thee
10 out. Then fell she down straightway at his feet, and yielded
up the ghost : and the young men came in, and found her dead,
11 and, carrying *her* forth, buried *her* by her husband. And great
fear came upon all the church, and upon as many as heard these
things.

12 And by the hands of the apostles were many signs and wonders
wrought among the people ; (and they were all with one accord
13 in Solomon's porch. And of the rest durst no *man* join himself
14 to them : but the people magnified them. And believers were
the more added to the Lord, multitudes both of men and women.)
15 Insomuch that *they* brought forth the sick into the streets, and
laid *them* on beds and couches, that at the least the shadow of
16 Peter passing by might overshadow some of them. There came
also a multitude *out* of the cities round about unto Jerusalem,
bringing sick *folks*, and *them which were* vexed with unclean
spirits : and they were healed every one.

17 Then the high priest rose up, and all they that were with him,
(which is the sect of the Sadducees,) and were filled with indig-
18 nation, and laid their hands on the apostles, and put them in the
19 common prison. But *the* angel of the Lord by night opened the
20 prison doors, and brought them forth, and said, Go, stand and

speaking in the temple to the people all the words of this life. And ²¹ when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in ²² the prison, they returned, and told, saying, The prison truly ²³ found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no *man* within. Now when the *high* priest and the captain of the temple ²⁴ and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, ²⁵ saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain ²⁶ with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when ²⁷ they had brought them, they set *them* before the council: and the high priest asked them, saying, Did not we straitly command ²⁸ you that *you* should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the *other* apostles answered and ²⁹ said, We ought to obey God rather than men. The God of our ³⁰ fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a ³¹ Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy ³² Ghost, whom God hath given to them that obey him.

When they heard *that*, they were cut to the heart, and took ³³ counsel to slay them. Then stood there up one in the council, ³⁴ a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to ³⁵ yourselves what ye intend to do as touching these men. For ³⁶ before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this *man* rose up ³⁷ Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed. And now I say unto you, Refrain ³⁸ from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye ³⁹ cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the ⁴⁰ apostles, and beaten *them*, they commanded that *they* should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were ⁴¹

42 counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

6 AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto *them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

8 And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. 7 Then said the high priest, Are these *things* so? And he said,

Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that *he* would give it to him for a posses-

sion, and to his seed after him, when *as yet* he had no child. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. And he gave him the covenant of circumcision: and so *Abraham* begat *Isaac*, and circumcised him the eighth day; and *Isaac* begat *Jacob*; and *Jacob* begat the twelve patriarchs. And the patriarchs, moved with envy, sold *Joseph* into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of *Pharaoh* king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when *Jacob* heard that there was corn in Egypt, he sent out our fathers first. And at the second time *Joseph* was made known to his brethren; and *Joseph's* kindred was made known unto *Pharaoh*. Then sent *Joseph*, and called his father *Jacob* to him, and all his kindred, threescore and fifteen souls. So *Jacob* went down into Egypt, and died, he, and our fathers, and were carried over into *Sychem*, and laid in the sepulchre that *Abraham* bought for a sum of money of the sons of *Emmor* the father of *Sychem*. But when the time of the promise drew nigh, which God had sworn to *Abraham*, the people grew and multiplied in Egypt, till another king arose, which knew not *Joseph*. The same dealt subtilly with our kindred, and evil entreated our fathers, so that *they* cast out their young children, to the end *they* might not live. In which time *Moses* was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, *Pharaoh's* daughter took him up, and nourished him for her own son. And *Moses* was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of *Israel*. And seeing one of *them* suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one *again*, saying, *Sirs*, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday? Then fled *Moses* at this saying, and was a stranger in the land of *Madian*, where he begat two sons. And when forty years were expired, there appeared to him in the wilderness of mount *Sina* an angel of the Lord in a flame of

31 fire in a bush. When Moses saw *it*, he wondered at the sight :
and as he drew near to behold *it*, the voice of the Lord came
32 unto him, *saying*, I *am* the God of thy fathers, the God of
Abraham, and the God of Isaac and the God of Jacob. Then
33 Moses trembled, and durst not behold. Then said the Lord
to him, Put off *thy* shoes from thy feet : for the place where
34 thou standest is holy ground. I have seen, I have seen the
affliction of my people which is in Egypt, and I have heard
their groaning, and am come down to deliver them. And now
35 come, I will send thee into Egypt. This Moses whom they
refused, saying, Who made thee a ruler and a judge? the same
did God send *to be* a ruler and a deliverer by the hand of the angel
36 which appeared to him in the bush. He brought them out, after
that he had shewed wonders and signs in the land of Egypt, and
37 in the Red sea, and in the wilderness forty years. This is *that*
Moses, which said unto the children of Israel, A prophet shall
the Lord your God raise up unto you of your brethren, like unto
38 me; him shall ye hear. This is he, that was in the church in
the wilderness with the angel which spake to him in the mount
Sina, and *with* our fathers : who received *the* lively oracles to
39 give unto us : to whom our fathers would not obey, but thrust
him from *them*, and in their hearts turned *back again* into Egypt,
40 saying unto Aaron, Make us gods to go before us : for *as for* this
Moses, which brought us out of the land of Egypt, we wot not
41 what is become of him. And they made a calf in those days, and
offered sacrifice unto the idol, and rejoiced in the works of their
42 own hands. Then God turned, and gave them up to worship the
host of heaven ; as it is written in the book of the prophets, O *ye*
house of Israel, have ye offered to me slain beasts and sacrifices
43 *by the space of* forty years in the wilderness? Yea, ye took up
the tabernacle of Moloch, and the star of your god Remphan,
figures which ye made to worship them : and I will carry you
44 away beyond Babylon. Our fathers had the tabernacle of Wit-
ness in the wilderness, as he had appointed, speaking unto Moses,
that *he* should make it according to the fashion that he had seen.
45 Which also our fathers that came after brought in with Jesus into
the possession of the Gentiles, whom God drave out before the face
46 of our fathers, unto the days of David ; who found favour before
47 God, and desired to find a tabernacle for the God of Jacob. But
48 Solomon built him a house. Howbeit the most High dwelleth
49 not in temples made with hands ; as saith the prophet, Heaven
is my throne, and earth *is* my footstool : what house will ye
build me? saith the Lord : or what *is* the place of my rest?
50 Hath not my hand made all these *things* ?
51 Ye stiffnecked and uncircumcised in heart and ears, ye do always
52 resist the Holy Ghost : as your fathers *did*, so *do* ye. Which of
the prophets have not your fathers persecuted? and they have

slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers : who 53 have received the law by the disposition of angels, and have not kept *it*.

When they heard these *things*, they were cut to the heart, and 54 they gnashed on him *with their teeth*. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, 56 Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, 57 and stopped their ears, and ran upon him with one accord, and 58 cast *him* out of the city, and stoned *him* : and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon *God*, and saying, Lord 59 Jesus, receive my spirit. And he kneeled down, and cried with 60 a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 8 And Saul was consenting unto his death.

And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen *to his burial*, 2 and made great lamentation over him. As for Saul, he made 3 havock of the church, entering into every house, and haling men and women committed *them* to prison. Therefore they that 4 were scattered abroad went every where preaching the word.

Then Philip went down to the city of Samaria, and preached 5 Christ unto them. And the people with one accord gave heed 6 unto those *things* which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud 7 voice, came out of many that were possessed *with them* : and many taken with palsies, and *that were* lame, were healed. And 8 there was great joy in that city. But there was a certain man, 9 called Simon, which beforetime in the *same* city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one : to whom they all gave heed, from the least to the 10 greatest, saying, This *man* is the great power of God. And to 11 him they had regard, because that of long time *he* had bewitched them with sorceries. But when they believed Philip preaching 12 the *things* concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon 13 himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding *the* miracles and signs *which were* done.

Now when the apostles which were at Jerusalem heard that 14 Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, 15

- 16 that they might receive the Holy Ghost : (for as yet he was fallen upon none of them : only they were baptized in the name of the
17 Lord Jesus.) Then laid they *their* hands on them, and they
18 received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he
19 offered them money, saying, Give me also this power, that on
20 whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
21 Thou hast neither part nor lot in this matter : for thy heart is
22 not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart
23 may be forgiven thee. For I perceive that thou art in the gall
24 of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of *these things*
25 which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.
- 26 And *the* angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from
27 Jerusalem unto Gaza, which is desert. And he arose and went : and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of
28 all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.
29 Then the Spirit said unto Philip, Go near, and join thyself to this
30 chariot. And Philip ran *thither* to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest ?
31 And he said, How can I, except some *man* should guide me ? And he desired Philip that *he* would come up and sit with him.
32 The place of the scripture which he read was this, He was led as a sheep to the slaughter ; and like a lamb dumb before his shearer,
33 so opened he not his mouth : in his humiliation his judgment was taken away : and who shall declare his generation ? for his
34 life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of
35 himself, or of some other *man* ? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
36 And as they went on *their* way, they came unto a certain water : and the eunuch said, See, *here is* water ; what doth hinder me
37 to be baptized ? And Philip said, If thou believest with all *thine* heart, *thou* mayest. And he answered and said, I believe that
38 Jesus Christ is the Son of God. And he commanded the chariot to stand still : and they went down both into the water, both
39 Philip and the eunuch ; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught

away Philip, that the eunuch saw him no more : and he went on his way rejoicing. But Philip was found at Azotus : and 40 passing through he preached in all the cities, till he came to Cesarea.

9 AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of *this* way, whether they were men or women, he might bring *them* bound unto Jerusalem. And as *he* journeyed, 3 he came near Damascus : and suddenly there shined round about him a light from heaven : and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ? And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : *it is* hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing 7 a voice, but seeing no *man*. And Saul arose from the earth ; 8 and when his eyes were opened, he saw no *man* : but they led him by the hand, and brought *him* into Damascus. And he was 9 three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias ; 10 and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. And the Lord *said* unto him, Arise, 11 and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus : for behold, he 12 prayeth, and hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this 13 man, how much evil he hath done to thy saints at Jerusalem : and here he hath authority from the chief priests to bind all that 14 call on thy name. But the Lord said unto him, Go *thy way* : 15 for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel : for I will shew 16 him how great *things* he must suffer for my name's sake. And 17 Ananias went his way, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been 18 scales : and he received sight forthwith, and arose, and was baptized, and when he had received meat, he was strengthened. 19 Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the syna- 20 gogues, that he is the Son of God. But all that heard *him* were 21

- amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that *intent*,
22 that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is *very* Christ.
- 23 And after that many days were fulfilled, the Jews took counsel
24 to kill him : but their laying await was known of Saul. And they
25 watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket.
- 26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and believed
27 not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how
28 he had preached boldly at Damascus in the name of Jesus. And
29 he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed
30 against the Grecians : but they went about to slay him. Which when the brethren knew, they brought him down to Cesarea,
31 and sent him forth to Tarsus. Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
- 32 And it came to pass, as Peter passed throughout all *quarters*,
33 he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas, which had kept his
34 bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole : arise, and make
35 thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him, and turned to the Lord.
- 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this *woman* was full
37 of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died : whom when
38 they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him*
39 that *he* would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made,
40 while she was with them. But Peter put *them* all forth, and kneeled down, and prayed ; and turning *him* to the body said, Tabitha, arise. And she opened her eyes : and when she saw
41 Peter, she sat up. And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, presented her
42 alive. And it was known throughout all Joppa ; and many

believed in the Lord. And it came to pass, that he tarried many 43
days in Joppa with one Simon a tanner.

10 THERE was a certain man in Cesarea called Cornelius, a
centurion of the band called the Italian *band*, a devout *man*, and 2
one that feared God with all his house, which gave much alms
to the people, and prayed to God alway. He saw in a vision 3
evidently, about the ninth hour of the day, an angel of God
coming in to him, and saying unto him, Cornelius. And when he 4
looked on him, he was afraid, and said, What is it, Lord? And
he said unto him, Thy prayers and thine alms are come up for
a memorial before God. And now send men to Joppa, and call 5
for *one* Simon, whose surname is Peter: he lodgeth with one
Simon a tanner, whose house is by the sea side: he shall tell thee 6
what thou oughtest to do. And when the angel which spake 7
unto Cornelius was departed, he called two of his household
servants, and a devout soldier of them that waited on him con-
tinually; and when he had declared all *these things* unto them, 8
he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh 9
unto the city, Peter went up upon the house to pray about the
sixth hour: and he became very hungry, and would have eaten: 10
but while they made ready, he fell into a trance, and saw heaven 11
opened, and a certain vessel descending unto him, as *it had been*
a great sheet knit at the four corners, and let down to the earth:
wherein were all *manner of* fourfooted beasts of the earth, and 12
wild beasts, and creeping things, and fowls of the air. And there 13
came a voice to him, Rise, Peter; kill, and eat. But Peter said, 14
Not so, Lord; for I have never eaten any *thing that is* common
or unclean. And *the voice spake* unto him again the second time, 15
What God hath cleansed, *that* call not thou common. This was 16
done thrice: and the vessel was received up again into heaven.

Now while Peter doubted in himself what *this* vision which 17
he had seen should mean, behold, the men which were sent from
Cornelius had made inquiry for Simon's house, and stood before
the gate, and called, and asked whether Simon, which was sur- 18
named Peter, were lodged there. While Peter thought on the 19
vision, the spirit said unto him, Behold, three men seek thee:
arise therefore, and get *thee* down, and go with them, doubting 20
nothing: for I have sent them. Then Peter went down to the 21
men which were sent unto him from Cornelius; and said, Behold,
I am he whom ye seek: what *is* the cause wherefore ye are come?
And they said, Cornelius the centurion, a just man, and one that 22
feareth God, and of good report among all the nation of the Jews,
was warned from God by a holy angel to send for thee into his
house, and to hear words of thee. Then called he them in, and 23
lodged *them*. And on the morrow Peter went away with them,

- 24 and certain brethren from Joppa accompanied him. And the morrow *after* they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.
- 25 And as Peter was coming in, Cornelius met him, and fell down
26 at *his* feet, and worshipped *him*. But Peter took him up, saying,
27 Stand up; I myself also am a man. And as he talked with him,
28 he went in, and found many *that were* come together. And he said unto them, Ye know how that it is an unlawful *thing* for a man *that is* a Jew to keep company, or come unto one of another nation; but God hath shewed me that *I* should not call any man
29 common or unclean. Therefore came I *unto you* without gain-saying, as soon as I was sent for: I ask therefore for what intent
30 ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house,
31 and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remem-
32 brance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh,
33 shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all *things* that are commanded thee of God.
- 34 Then Peter opened *his* mouth, and said, Of a truth I perceive
35 that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.
- 36 The word which *God* sent unto the children of Israel, preaching
37 peace by Jesus Christ: (he is Lord of all :) *that* word, *I say*, you know, which was published throughout all Judea, and began
38 from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed
39 of the devil; for God was with him. And we are witnesses of all *things* which he did both in the land of the Jews, and in
40 Jerusalem; whom they slew and hanged on a tree: him God
41 raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the
42 dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the
43 Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.
- 44 While Peter yet spake these words, the Holy Ghost fell on all
45 them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy

Ghost. For they heard them speak with tongues, and magnify 46
God. Then answered Peter, Can any *man* forbid water, that 47
these should not be baptized, which have received the Holy Ghost
as well as we? And he commanded them to be baptized in the 48
name of the Lord. Then prayed they him to tarry certain days.

11 AND the apostles and brethren that were in Judea heard
that the Gentiles had also received the word of God. And when 2
Peter was come up to Jerusalem, they that were of the circum-
cision contended with him, saying, Thou wentest in to men un- 3
circumcised, and didst eat with them. But Peter *rehearsed the* 4
matter from the beginning, and expounded it by order unto them,
saying, I was in the city of Joppa praying: and in a trance I 5
saw a vision, A certain vessel descend, as *it had been* a great sheet,
let down from heaven by four corners; and it came *even* to me :
upon the which when I had fastened mine eyes, I considered, 6
and saw fourfooted beasts of the earth, and wild beasts, and
creeping things, and fowls of the air. And I heard a voice saying 7
unto me, Arise, Peter; slay and eat. But I said, Not so, Lord : 8
for nothing common or unclean hath at any time entered into
my mouth. But *the* voice answered me again from heaven, 9
What God hath cleansed, *that* call not thou common. And this 10
was done three times : and all were drawn up again into heaven.
And behold, immediately there were three men already come 11
unto the house where I was, sent from Cesarea unto me. And 12
the spirit bade me go with them, nothing doubting. Moreover
these six brethren accompanied me, and we entered into the man's
house : and he shewed us how he had seen an angel in his house, 13
which stood and said unto him, Send men to Joppa, and call for
Simon, whose surname is Peter; who shall tell thee words, where- 14
by thou and all thy house shall be saved. And as I began to 15
speak, the Holy Ghost fell on them, as on us at the beginning.
Then remembered I the word of the Lord, how that he said, 16
John indeed baptized with water; but ye shall be baptized with
the Holy Ghost. Forasmuch then as God gave them the like 17
gift as *he did* unto us, who believed on the Lord Jesus Christ;
what was I, that I could withstand God? When they heard 18
these *things* they held their peace, and glorified God, saying,
Then hath God also to the Gentiles granted repentance unto life.

Now they which were scattered abroad upon the persecution 19
that arose about Stephen travelled as far as Phenice, and Cyprus,
and Antioch, preaching the word to none but unto *the* Jews only.
And some of them were men of Cyprus and Cyrene, which, when 20
they were come to Antioch, spake unto the Grecians, preaching
the Lord Jesus. And the hand of the Lord was with them : 21
and a great number believed, and turned unto the Lord. Then 22
tidings of these *things* came unto the ears of the church which

was in Jerusalem : and they sent forth Barnabas, that *he* should
23 go as far as Antioch. Who, when he came, and had seen the
grace of God, was glad, and exhorted *them* all, that with purpose
24 of heart *they* would cleave unto the Lord. For he was a good
man, and full of the Holy Ghost and of faith : and much people
25 was added unto the Lord. Then departed Barnabas to Tarsus,
26 for to seek Saul : and when he had found him, he brought him
unto Antioch. And it came to pass, that a whole year they
assembled themselves with the church, and taught much people,
and the disciples were called Christians first in Antioch.
27 And in these days came prophets from Jerusalem unto Antioch.
28 And there stood up one of them named Agabus, and signified by
the spirit that there should be great dearth throughout all the
29 world : which came to pass in the days of Claudius Cesar. Then
the disciples, every man according to his ability, determined to
30 send relief unto the brethren which dwelt in Judea : which also
they did, and sent it to the elders by the hands of Barnabas and
Saul.

12 NOW about that time Herod the king stretched forth *his*
2 hands to vex certain of the church. And he killed James the
3 brother of John with the sword. And because he saw it pleased
the Jews, he proceeded further to take Peter also. (Then were
4 the days of unleavened bread.) And when he had apprehended
him, he put *him* in prison, and delivered *him* to four quaternions
of soldiers to keep him ; intending after Easter to bring him forth
5 to the people. Peter therefore was kept in prison : but prayer
6 was made without ceasing of the church unto God for him. And
when Herod would have brought him forth, the same night Peter
was sleeping between two soldiers, bound with two chains : and
7 *the* keepers before the door kept the prison. And behold, *the*
angel of the Lord came upon *him*, and a light shined in the prison :
and he smote Peter on the side, and raised him up, saying, Arise,
8 up quickly. And his chains fell off from *his* hands. And the angel
said unto him, Gird thyself, and bind on thy sandals. And so
he did. And he saith unto him, Cast thy garment about thee,
9 and follow me. And he went out, and followed him ; and wist
not that it was true which was done by the angel ; but thought
10 he saw a vision. When they were past the first and the second
ward, they came unto the iron gate that leadeth unto the city ;
which opened to them of his own accord : and they went out,
and passed on through one street ; and forthwith the angel de-
11 parted from him. And when Peter was come to himself, he said,
Now I know of a surety, that the Lord hath sent his angel, and
hath delivered me out of the hand of Herod, and *from* all the
12 expectation of the people of the Jews. And when he had con-
sidered *the thing*, he came to the house of Mary the mother of

John, whose surname was Mark; where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came 13 to hearken, named Rhoda. And when she knew Peter's voice, 14 she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art 15 mad. But she constantly affirmed that it was *even* so. Then said they, It is his angel. But Peter continued knocking: 16 and when they had opened *the door*, and saw him, they were astonished. But he, beckoning unto them with the hand to 17 hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, *Go* shew these *things* unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small 18 stir among the soldiers, what was become of Peter. And when 19 Herod had sought for him, and found *him* not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

And Herod was highly displeased with them of Tyre and Sidon: 20 but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*. And upon a set 21 day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, *say-* 22 *ing*, *It is* the voice of a god, and not of a man. And immediately 23 *the angel* of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost. But 24 the word of God grew and multiplied. And Barnabas and Saul 25 returned from Jerusalem, when they had fulfilled *their* ministry, and took with *them* John, whose surname was Mark.

13 NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they minis- 2 tered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on 3 them, they sent *them* away. So they, being sent forth by the 4 Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the 5 word of God in the synagogues of the Jews: and they had also John to *their* minister. And when they had gone through the 6 isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy 7 of the *country*, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But 8

- Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
- 9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou
- 11 not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking
- 12 *some* to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.
- 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them
- 14 returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue
- 15 on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have *any* word of
- 16 exhortation for the people, say *on*. Then Paul stood up, and beckoning with *his* hand said,
- 17 Men of Israel, and *ye* that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when *they* dwelt as strangers in the land of Egypt, and
- 18 with a high arm brought he them out of it. And about the time
- 19 of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he
- 20 divided their land to them by lot. And after that he gave *unto them* judges about *the space of* four hundred and fifty years,
- 21 until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe
- 22 of Benjamin, *by the space of* forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the
- son of Jesse, a man after mine own heart, which shall fulfill all my
- 23 will. Of this *man's* seed hath God according to *his* promise raised
- 24 unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of
- 25 Israel. And as John fulfilled *his* course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh *one*
- 26 after me, whose shoes of *his* feet I am not worthy to loose. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
- 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor *yet* the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.
- 28 And though they found no cause of death *in him*, *yet* desired they

Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead : and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again ; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this *man* is preached unto you the forgiveness of sins : and by him all that believed are justified from all *things*, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets ; Behold ye despisers, and wonder, and perish : for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas : who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those *things* which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you : but seeing ye put it from *you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard *this*, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief *men* of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

14 AND it came to pass in Iconium, that they went *both* together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and *also* of the Greeks
2 believed. But the unbelieving Jews stirred up the Gentiles,
3 and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs
4 and wonders to be done by their hands. But the multitude of the city was divided : and part held with the Jews, and part
5 with the apostles. And when there was an assault made both of the Gentiles, and *also* of the Jews with their rulers, to use them
6 despitefully, and to stone them, they were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and *unto* the region
7 that lieth round about : and there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in *his* feet, being a cripple from his mother's womb, who never had walked :
9 the same heard Paul speak : who stedfastly beholding him, and
10 perceiving that he had faith to be healed, said with a loud voice,
11 Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices,
saying in the speech of Lycaonia, The gods are come down to
12 us in the likeness of men. And they called Barnabas, Jupiter ;
13 and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with
14 the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying
15 out, and saying, Sirs, why do ye these *things* ? We also are men of like passions with you, and preach unto you that *ye* should turn from these vanities unto the living God, which made heaven,
16 and earth, and the sea, and all *things* that are therein : who in
17 times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our
18 hearts with food and gladness. And with these sayings scarce restrained they the people, that *they* had not done sacrifice unto them.

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him*
20 out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city : and the next day he departed with Barnabas to Derbe.
21 And when they had preached the gospel to that city, and had taught many, they returned *again* to Lystra, and to Iconium,

and Antioch, confirming the souls of the disciples, *and* exhorting 22 *them* to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had 23 ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to 24 Pamphylia. And when they had preached the word in Perga, 25 they went down into Attalia: and thence sailed to Antioch, 26 from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, 27 and had gathered the church together, they rehearsed all that God had done with them, and how he had opened *the* door of faith unto the Gentiles. And there they abode long time with 28 the disciples.

15 AND certain *men* which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Bar- 2 nabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, 3 they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were 4 received of the church, and *of* the apostles and elders, and they declared all *things* that God had done with them. But there 5 rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

And the apostles and elders came together for to consider of 6 this matter. And when there had been much disputing, Peter 7 rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, 8 giving them the Holy Ghost, even as *he did* unto us; and put 9 no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon 10 the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord 11 Jesus Christ *we* shall be saved, even as they. Then all the 12 multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, 13 Men *and* brethren, hearken unto me: Simeon hath declared 14

how God at the first did visit the Gentiles, to take out of them
15 a people for his name. And to this agree the words of the pro-
16 phets; as it is written, After this I will return, and will build
again the tabernacle of David, which is fallen down; and I will
17 build again the ruins thereof, and I will set it up: that the resi-
due of men might seek after the Lord, and all the Gentiles, upon
whom my name is called, saith the Lord, who doeth all these
18 things. Known unto God are all his works from the beginning
19 of the world. Wherefore my sentence is, that *we* trouble not
20 them, which from among the Gentiles are turned to God: but
that *we* write unto them, that *they* abstain from pollutions of
idols, and *from* fornication, and *from* things strangled, and *from*
21 blood. For Moses of old time hath in every city them that
preach him, being read in the synagogues every sabbath
day.

22 Then pleased it the apostles and elders, with the whole church,
to send chosen men of their own company to Antioch with Paul
and Barnabas; *namely*, Judas surnamed Barsabas, and Silas,
23 chief *men* among the brethren: and they wrote *letters* by them
after this manner; The apostles and elders and brethren *send*
greeting unto the brethren which are of the Gentiles in Antioch
24 and Syria and Cilicia: Forasmuch as we have heard, that certain
which went out from us have troubled you with words, subvert-
ing your souls, saying, *Ye must* be circumcised, and keep the
25 law: to whom we gave no *such* commandment: it seemed good
unto us, being assembled with one accord, to send chosen men
26 unto you with our beloved Barnabas and Paul, men that have
27 hazarded their lives for the name of our Lord Jesus Christ. We
have sent therefore Judas and Silas, who shall also tell *you* the
28 same *things* by mouth. For it seemed good to the Holy Ghost,
and to us, to lay upon you no greater burden than these necessary
29 *things*; that *ye* abstain from meats offered to idols, and from
blood, and from things strangled, and from fornication: from
which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and
when they had gathered the multitude together, they delivered
31 the epistle: *which* when they had read, they rejoiced for the
32 consolation. And Judas and Silas, being prophets also them-
selves, exhorted the brethren with many words, and confirmed
33 *them*. And after they had tarried *there* a space, they were let
34 go in peace from the brethren unto the apostles. Notwithstand-
35 ing it pleased Silas to abide there *still*. Paul also and Barnabas
continued in Antioch, teaching and preaching the word of the
Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again
and visit our brethren in every city where we have preached the
37 word of the Lord, *and see* how they do. And Barnabas deter-

mined to take with *them* John, whose surname was Mark. But 38 Paul thought not good to take him with *them*, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp *between them*, that they departed 39 asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ; and Paul chose Silas, and departed, being 40 recommended by the brethren unto the grace of God. And he 41 went through Syria and Cilicia, confirming the churches.

16 THEN came he to Derbe and Lystra : and behold, a certain disciple was there, named Tinotheus, the son of a certain woman, *which was* a Jewess, and believed ; but his father *was* a Greek : which was well reported of by the brethren that were at Lystra 2 and Iconium. Him would Paul have to go forth with him ; and 3 took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek. And as they went through the cities, they delivered them the 4 decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established 5 in the faith, and increased in number daily. Now when they 6 had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia : 7 but the Spirit suffered them not. And they passing by Mysia 8 came down to Troas. And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, 9 Come over into Macedonia, and help us. And after he had seen 10 the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came 11 with a straight course to Samothracia, and the next *day* to Neapolis ; and from thence to Philippi, which is the chief city of 12 *that* part of Macedonia, *and* a colony : and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side, 13 where prayer was wont to be made ; and we sat down, and spake unto the women which resorted *thither*. And a certain woman 14 name Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us* : whose heart the Lord opened, that *she* attended unto the *things* which were spoken of Paul. And 15 when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us. And it 16 came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying : the same followed Paul and us, and 17 cried, saying, These men are the servants of the most high God,

- 18 which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her.
- 19 And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and
- 20 Silas, and drew *them* into the marketplace unto the rulers, and brought them to the magistrates, saying, These men, being Jews,
- 21 do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans.
- 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.
- 23 And when they had laid many stripes upon them, they cast *them*
- 24 into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
- 25 And at midnight Paul and Silas prayed, and sang praises unto
- 26 God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every
- 27 one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the
- 28 prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down
- 30 before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord
- 32 Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in
- 33 his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his,
- 34 straightway. And when he had brought them into his house, he set meat before *them*, and rejoiced, believing in God with all his house.
- 35 And when it was day, the magistrates sent the sergeants, say-
- 36 ing, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now
- 37 therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily?
- 38 nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they
- 39 feared, when they heard that they were Romans, and they came and besought them, and brought *them* out, and desired *them* to depart out of the city. And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

17 NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews : and Paul, as his manner was, went in unto them, 2 and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and 3 risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted 4 with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed 5 not, moved with envy, took unto *them* certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring 6 them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come 7 hither also ; whom Jason hath received : and these all do contrary to the decrees of Cesar, saying that there is another king, 8 *one* Jesus. And they troubled the people and the rulers of the city, when they heard these *things*. And when they had taken 9 security of Jason, and *of* the other, they let them go.

And the brethren immediately sent away Paul and Silas by 10 night unto Berea : who coming *thither* went into the synagogue of the Jews. These were more noble than those in Thessalonica, 11 in that they received the word with all readiness of mind, and searched the scriptures daily, whether those *things* were so. Therefore many of them believed ; also of honourable women 12 which were Greeks, and of men, not a few. But when the Jews 13 of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go as *it* 14 *were* to the sea : but Silas and Timotheus abode there still. And 15 they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred 16 in him, when he saw the city wholly given to idolatry. Therefore 17 disputed he in the synagogue with the Jews, and with the devout *persons*, and in the market daily with them that met with *him*. Then certain philosophers of the Epicureans and of the Stoicks, 18 encountered him. And some said, What will this babblers say ? other *some*, He seemeth to be a setter forth of strange gods : because he preached unto them Jesus, and the resurrection. And 19 they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is* ? For 20 thou bringest certain strange *things* to our ears : we would know therefore what these *things* mean. (For all the Athenians and 21 strangers which were there spent their time in nothing else, but

22 *either* to tell, or to hear some new *thing*.) Then Paul stood in the midst of Mars' hill, and said,

Ye men of Athens, I perceive that in all *things* ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO AN UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all *things* therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any *thing*, seeing he giveth to all life, and breath, and all *things*; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that *they* should seek the Lord, if haply they might feel after him, and find *him*, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of *this* ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.
33, 34 So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

18 AFTER these *things* Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. And because *he* was of the same craft, he abode with them, and wrought: for *by* their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded *the* Jews and *the* Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews *that* Jesus *was* Christ. 6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain *man's* house, named Justus, one that worshipped God, whose house joined

hard to the synagogue. And Crispus, the *chief* ruler of the 8
synagogue, believed on the Lord with all his house; and many
of the Corinthians hearing believed, and were baptized. Then 9
spake the Lord to Paul in the night by a vision, Be not afraid,
but speak, and hold not thy peace: for I am with thee, and no 10
man shall set on thee to hurt thee: for I have much people in
this city. And he continued *there* a year and six months, teach- 11
ing the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made 12
insurrection with one accord against Paul, and brought him to
the judgment seat, saying, This *fellow* persuadeth men to worship 13
God contrary to the law. And when Paul was *now* about to 14
open *his* mouth, Gallio said unto the Jews, If it were a matter of
wrong or wicked lewdness, O *ye* Jews, reason would that I should
bear with you: but if it be a question of words and names, and of 15
your law, look ye *to it*; for I will be no judge of such *matters*. And 16
he drave them from the judgment seat. Then all the Greeks 17
took Sosthenes, the *chief* ruler of the synagogue, and beat *him*
before the judgment seat. And Gallio cared for none of those
things.

And Paul *after this* tarried *there* yet a good while, and then 18
took his leave of the brethren, and sailed thence into Syria, and
with him Priscilla and Aquila: having shorn *his* head in Cen-
chrea: for he had a vow. And he came to Ephesus, and left 19
them there: but he himself entered into the synagogue, and
reasoned with the Jews. When they desired *him* to tarry longer 20
time with them, he consented not; but bade them farewell, say- 21
ing, I must by all means keep *this* feast that cometh in Jeru-
salem: but I will return again unto you, if God will. And he
sailed from Ephesus. And when he had landed at Cesarea, 22
and gone up, and saluted the church, he went down to Antioch.
And after he had spent some time *there*, he departed, and went 23
over *all* the country of Galatia and Phrygia in order, strengthen-
ing all the disciples.

And a certain Jew named Apollos, born at Alexandria, an 24
eloquent man, and mighty in the scriptures, came to Ephesus.
This *man* was instructed in the way of the Lord; and being 25
fervent in the spirit, he spake and taught diligently the *things*
of the Lord, knowing only the baptism of John. And he began 26
to speak boldly in the synagogue: whom when Aquila and Pris-
cilla had heard, they took him unto *them*, and expounded unto
him the way of God more perfectly. And when he was disposed 27
to pass into Achaia, the brethren wrote, exhorting the disciples
to receive him: who, when he was come, helped them much
which had believed through grace: for he mightily convinced 28
the Jews, and *that* publickly, shewing by the scriptures that Jesus
was Christ.

- 19 AND it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus :
2 and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be *any* Holy Ghost.
3 And he said unto them, Unto what then were ye baptized ? And
4 they said, Unto John's baptism. Then said Paul, John verily baptized *with* the baptism of repentance, saying, unto the people, that they should believe on him which should come after him,
5 that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. And when Paul had laid
6 *his* hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied. And all the men were
7 about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading
8 the *things* concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of *that* way before the multitude, he departed from them, and separated the
9 disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and
10 Greeks. And God wrought special miracles by the hands of Paul : so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
11 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preach-
12 eth. And there were seven sons of *one* Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and
13 said, Jesus I know, and Paul I know ; but who are ye ? And the man in whom the evil spirit was leapt on them, and overcame them, and prevailed against them, so that *they* fled out of that
14 house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all,
15 and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds.
16 Many also of them which used curious arts brought their books together, and burned *them* before all *men* : and they counted the price of them, and found *it* fifty thousand *pieces* of silver.
17 So mightily grew the word of God and prevailed.
18 After these *things* were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
19 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus ; but he himself stayed in Asia for
20 a season. And the same time there arose no small stir about

that way. For a certain *man* named Demetrius, a silversmith, 24 which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of 25 like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at 26 Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so *that* not only this our craft 27 is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and 28 cried out, saying, Great is Diana of the Ephesians. And the 29 whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul 30 would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, 31 sent unto him, desiring *him* that *he* would not adventure himself into the theatre. Some therefore cried one *thing*, and some 32 another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew 33 Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made *his* defence unto the people. But when *they* knew that he was 34 a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had 35 appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter? Seeing then that these *things* cannot 36 be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought *hither* these men, *which are* neither robbers 37 of churches, nor yet blasphemers of your goddess. Wherefore 38 if Demetrius, and the craftsmen which are with him, have a matter against any *man*, the law is open and there are deputies: let them implead one another. But if ye inquire any *thing* con- 39 cerning other *matters*, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, 40 there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the 41 assembly.

20 AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had 2 given them much exhortation, he came into Greece, and *there* 3

abode three months : and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through
4 Macedonia. And there accompanied him into Asia Sopater of Berea ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timotheus ; and of Asia, Tychicus and
5, 6 Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days ; where we abode seven
7 days. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow ; and continued *his* speech until mid-
8 night. And there were many lights in the upper chamber, where
9 they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep : and as Paul was long preaching, he sunk down with sleep, and
10 fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing *him* said, Trouble
11 not yourselves ; for his life is in him. When he therefore was come up *again*, and had broken bread, and eaten, and talked a
12 long while, *even* till break of day, so he departed. And they brought the young man alive, and were not a little comforted.
13 And we went before to ship, and sailed unto Assos, there intending to take in Paul : for so had he appointed, minding
14 himself to go afoot. And when he met with us at Assos, we
15 took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios ; and the next *day* we
arrived at Samos, and tarried at Trogyllium ; and the next *day* we
16 came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia : for he hasted, if
it were possible for him, to be at Jerusalem the day of Pentecost.
17 And from Miletus he sent to Ephesus, and called the elders of
18 the church. And when they were come to him, he said unto them,

Ye know, from the first day that I came into Asia, after what
19 manner I have been with you at all seasons, serving the Lord with all humility of mind, and *with* many tears, and temptations,
20 which befell me by the lying in wait of the Jews : *and* how I kept back nothing that was profitable *unto you*, but have shewed you,
21 and have taught you publickly, and from house to house, testifying both to the Jews, and *also* to the Greeks, repentance toward
22 God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the *things*
23 that shall befall me there : save that the Holy Ghost witnesseth
24 in every city, saying that bonds and afflictions abide me. But none of these *things* move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel

of the grace of God. And now behold, I know that ye all, among 25
whom I have gone preaching the kingdom of God, shall see my
face no more. Wherefore I take you to record this day, that I 26
am pure from the blood of all *men*. For I have not shunned to 27
declare unto you all the counsel of God. Take heed therefore 28
unto yourselves, and to all the flock, over the which the Holy
Ghost hath made you overseers, to feed the church of God, which
he hath purchased with his own blood. For I know this, that 29
after my departing shall grievous wolves enter in among you,
not sparing the flock. Also of your own selves shall men arise, 30
speaking perverse *things*, to draw away disciples after them.
Therefore watch, and remember, that *by the space* of three years 31
I ceased not to warn every one night and day with tears. And 32
now, brethren, I commend you to God, and to the word of his
grace, which is able to build *you* up, and to give you an inherit-
ance among all them which are sanctified. I have coveted no 33
man's silver, or gold, or apparel. Yea, ye yourselves know, that 34
these hands have ministered unto my necessities, and to them
that were with me. I have shewed you all *things*, how that so 35
labouring *ye* ought to support the weak, and to remember the
words of the Lord Jesus, how he said, It is more blessed to give
than to receive.

And when he had thus spoken, he kneeled down, and prayed 36
with them all. And *they* all wept sore, and fell on Paul's neck, 37
and kissed him, sorrowing most *of all* for the words which he 38
spake, that they should see his face no more. And they accom-
panied him unto the ship.

21 AND it came to pass, that after we were gotten from them,
and had launched, we came with a straight course unto Cos, and
the *day* following unto Rhodes, and from thence unto Patara :
and finding a ship sailing over unto Phenicia, we went aboard, 2
and set forth. Now when we had discovered Cyprus, we left it 3
on the left hand, and sailed into Syria, and landed at Tyre : for
there the ship was to unlade *her* burden. And finding disciples, 4
we tarried there seven days : who said to Paul through the Spirit,
that *he* should not go up to Jerusalem. And when we had 5
accomplished *those* days, we departed and went *our way* ; and *they*
all brought us on our way, with wives and children, till *we were*
out of the city : and we kneeled down on the shore, and prayed.
And when we had taken our leave one of another, we took 6
ship ; and they returned home *again*. And when we had finished 7
our course from Tyre, we came to Ptolemais, and saluted the
brethren, and abode with them one day. And the next day we 8
that were of Paul's company departed, and came unto Cesarea :
and we entered into the house of Philip the evangelist, which was
one of the seven ; and abode with him. And the same *man* had 9

10 four daughters, virgins, which did prophesy. And as we tarried
there many days, there came down from Judea a certain prophet,
11 named Agabus. And when he was come unto us, he took Paul's
girdle, and bound his *own* hands and feet, and said, Thus saith
the Holy Ghost, So shall the Jews at Jerusalem bind the man
that oweth this girdle, and shall deliver *him* into the hands of
12 the Gentiles. And when we heard these *things*, both we, and
they of that place, besought him not to go up to Jerusalem.
13 Then Paul answered, What mean ye to weep and to break mine
heart? for I am ready not to be bound only, but also to die at
14 Jerusalem for the name of the Lord Jesus. And when he would
not be persuaded, we ceased, saying, The will of the Lord be
15 done. And after those days we took up our carriages, and went
16 up to Jerusalem. There went with us also *certain* of the disciples
of Cesarea, and brought *with them* one Mnason of Cyprus, an old
disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received
18 us gladly. And the *day* following Paul went in with us unto
19 James; and all the elders were present. And when he had
saluted them, he declared particularly what *things* God had
20 wrought among the Gentiles by his ministry. And when they
heard *it*, they glorified the Lord, and said unto him, Thou seest,
brother, how many thousands of Jews there are which believe;
21 and they are all zealous of the law: and they are informed of
thee, that thou teachest all the Jews which are among the Gen-
tiles to forsake Moses, saying that they *ought* not to circumcise
22 *their* children, neither to walk after the customs. What is it
therefore? the multitude must needs come together: for they will
23 hear that thou art come. Do therefore this that we say to thee:
24 We have four men which have a vow on them; them take, and
purify thyself with them, and be at charges with them, that they
may shave *their* heads: and all may know that *those things*,
whereof they were informed concerning thee, are nothing; but
25 *that* thou thyself also walkest orderly, and keepest the law. As
touching the Gentiles which believe, we have written and con-
cluded that they observe no such *thing*, save only that they keep
themselves from things offered to idols, and from blood, and
26 from strangled, and from fornication. Then Paul took the men,
and the next day purifying himself with them entered into the
temple, to signify the accomplishment of the days of purification,
until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which
were of Asia, when they saw him in the temple, stirred up all
28 the people, and laid hands on him, crying out, Men of Israel,
help: This is the man, that teacheth all *men* every where against
the people, and the law, and this place: and further brought
Greeks also into the temple, and hath polluted this holy place.

(For they had seen before with him in the city Trophimus an 29
Ephesian, whom they supposed that Paul had brought into the
temple.) And all the city was moved, and the people ran 30
together : and they took Paul, and drew him out of the temple :
and forthwith the doors were shut. And as *they* went about to 31
kill him, tidings came unto the chief captain of the band, that
all Jerusalem was in an uproar. Who immediately took soldiers 32
and centurions, and ran down unto them : and when they saw
the chief captain and the soldiers, they left beating of Paul.
Then the chief captain came near, and took him, and commanded 33
him to be bound with two chains ; and demanded who he was,
and what he had done. And some cried one *thing*, some another, 34
among the multitude : and when he could not know the certainty
for the tumult, he commanded him to be carried into the castle.
And when he came upon the stairs, so it was, that he was borne 35
of the soldiers for the violence of the people. For the multitude 36
of the people followed *after*, crying, Away with him.

And as Paul was to be led into the castle, he said unto the chief 37
captain, May I speak unto thee ? Who said, Canst thou speak
Greek ? Art not thou *that* Egyptian, which before these days 38
madest an uproar, and leddest out into the wilderness four thou-
sand men that were murderers ? But Paul said, I am a man 39
which am a Jew of Tarsus, a *city* in Cilicia, a citizen of no mean
city : and, I beseech thee, suffer me to speak unto the people.
And when he had given *him* licence, Paul stood on the stairs, 40
and beckoned with the hand unto the people. And when there
was made a great silence, he spake unto *them* in the Hebrew
tongue, saying,

22 MEN, brethren, and fathers, hear ye my defence *which I*
make now unto you. (And when they heard that he spake in 2
the Hebrew tongue to them, they kept the more silence : and
he saith,) I am verily a man *which am* a Jew, born in Tarsus, a 3
city in Cilicia, yet brought up in this city at the feet of Gamaliel,
and taught according to the perfect manner of the law of the
fathers, and was zealous towards God, as ye all are this day.
And I persecuted this way unto the death, binding and delivering 4
into prisons both men and women. As also the high priest doth 5
bear me witness, and all the estate of the elders : from whom
also I received letters unto the brethren, and went to Damascus,
to bring them which were there, bound unto Jerusalem, for to
be punished. And it came to pass that, as I made my journey, 6
and was come nigh unto Damascus about noon, suddenly there
shone from heaven a great light round about me. And I fell 7
unto the ground, and heard a voice saying unto me, Saul, Saul,
why persecutest thou me ? And I answered, Who art thou, 8
Lord ? And he said unto me, I am Jesus of Nazareth, whom

- 9 thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that
10 spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all *things* which are appointed for thee to do.
11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.
12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And
14 the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that *thou* shouldst know his will, and see *that* Just One, and shouldst hear the voice of his mouth.
15 For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass that, when I was come again to Jerusalem, even
18 while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get *thee* quickly out of Jerusalem: for they will not receive thy testimony concerning me.
19 And I said, Lord, they know that I imprisoned and beat in every
20 synagogue them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew
21 him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.
22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live. And as they cried out,
24 and cast *off* *their* clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know
25 wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood *by*, Is it lawful for you to scourge a man *that is* a Roman, and undemned? When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man
27 is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom.
29 And Paul said, But I was *free* born. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to

appear, and brought Paul down, and set *him* before them. 23 And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by 2 him to smite him on the mouth. Then said Paul unto him, God 3 shall smite thee, *thou* whited wall : for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high 4 priest? Then said Paul, I wist not, brethren, that he was the 5 high priest : for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part 6 were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the 7 Pharisees and the Sadducees : and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel 8 nor spirit : but the Pharisees confess both. And there arose a 9 great cry : and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God. And when there arose a great dissension, the chief captain, fear- 10 ing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

And the night following the Lord stood by him, and said, Be 11 of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. And when it was day, 12 certain of the Jews banded together, and bound themselves under a curse, saying that *they* would neither eat nor drink till they had killed Paul. And they were more *than* forty which had made 13 this conspiracy. And they came to the chief priests and elders 14 and said, We have bound ourselves under a great curse, that *we* will eat nothing until we have slain Paul. Now therefore ye 15 with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him. And when Paul's sister's son heard of 16 *their* lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto *him*, and 17 said, Bring this young man unto the chief captain : for he hath a certain *thing* to tell him. So he took him, and brought *him* to 18 the chief captain, and said, Paul the prisoner called me unto *him*, and prayed *me* to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him 19 by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me? And he said, The Jews have 20

agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. But do not thou yield unto them : for there lie in wait for him of them more *than* forty men, which have bound themselves with an oath, that *they* will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee. So the chief captain then let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these *things* to me. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore *and* ten, and spearmen two hundred, at the third hour of the night ; and provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor. And he wrote a letter after this manner :

Claudius Lysias unto the most excellent governor Felix *sendeth* greeting. This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman. And when I would have known the cause wherefore they accused him, I brought him forth into their council : whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to *his* accusers also to say before thee what *they had* against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle : who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor, had read *the letter*, he asked of what province he was : and when he understood that *he was* of Cilicia ; I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

24 AND after five days Ananias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse *him*, saying,

Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence, we accept *it* always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray *thee* that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes : who also hath

gone about to profane the temple : whom we took, and would have judged according to our law. But the chief captain Lysias 7 came *upon us*, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee : by examin- 8 ing of whom thyself mayest take knowledge of all these *things*, whereof we accuse him. And the Jews also assented, saying that 9 these *things* were so.

Then Paul, after that the governor had beckoned unto him to 10 speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself : because that thou mayest understand, that 11 there are *yet* but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing 12 with any *man*, neither raising up the people, neither in the synagogues, nor in the city : neither can they prove *the things* whereof 13 they now accuse me. But this I confess unto thee, that after 14 the way which they call heresy, so worship I the God of my fathers, believing all *things* which are written in the law and the prophets : and have hope towards God, which they themselves also allow, 15 that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always 16 a conscience void of offence toward God, and *toward* men. Now 17 after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the 18 temple, neither with multitude, nor with tumult. Who ought 19 to have been here before thee, and object, if they had ought against me. Or else let these same *here* say, if they have found 20 any evil doing in me, while I stood before the council, except *it* 21 *be* for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these *things*, having more perfect know- 22 ledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to 23 let *him* have liberty, and that *he* should forbid none of his acquaintance to minister or come unto him. And after certain 24 days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment 25 to come, Felix trembled, and answered, Go *thy way* for *this* time ; when I have a convenient season, I will call for thee. He hoped 26 also that money should have been given him of Paul, that he might loose him : wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' 27 room : and Felix, willing to shew the Jews a pleasure, left Paul bound.

25 NOW when Festus was come into the province, after three
2 days he ascended from Cesarea to Jerusalem. Then the high
priest and the chief of the Jews informed him against Paul, and
3 besought him, and desired favour against him, that he would
send for him to Jerusalem, laying wait in the way to kill him.
4 But Festus answered, that Paul should be kept at Cesarea, and
5 that he himself would depart shortly *thither*. Let them there-
fore, said he, which among you are able, go down with me, and
6 accuse this man, if there be any *wickedness* in him. And when
he had tarried among them more than ten days, he went down
unto Cesarea; and the next day sitting in the judgment seat,
7 commanded Paul to be brought. And when he was come, the
Jews which came down from Jerusalem stood round about, and
laid many and grievous complaints against Paul, which they
8 could not prove. While he answered for himself, Neither against
the law of the Jews, neither against the temple, nor yet against
9 Cesar, have I offended any *thing at all*. But Festus, willing to
do the Jews a pleasure, answered Paul, and said, Wilt thou go
up to Jerusalem, and there be judged of these *things* before me?
10 Then said Paul, I stand at Cesar's judgment seat, where I ought
to be judged: to the Jews have I done no wrong, as thou very
11 well knowest. For if I be an offender, or have committed any
thing worthy of death, I refuse not to die: but if there be none
12 of *these things* whereof these accuse me, no man may deliver me
unto them. I appeal unto Cesar. Then Festus, when he had
conferred with the council, answered, Hast thou appealed unto
Cesar? unto Cesar shalt thou go.
13 And after certain days king Agrippa and Bernice came unto
14 Cesarea to salute Festus. And when they had been there many
days, Festus declared Paul's cause unto the king, saying, There
15 is a certain man left in bonds by Felix: about whom, when I
was at Jerusalem, the chief priests and the elders of the Jews
16 informed me, desiring to have judgment against him. To whom
I answered, It is not the manner of the Romans to deliver any
man to die, before that he which is accused have the accusers
face to face, and have licence to answer for himself concerning
17 the crime laid *against him*. Therefore, when they were come
hither, without any delay, on the morrow I sat on the judgment
18 seat, and commanded the man to be brought *forth*. Against
whom when the accusers stood *up*, they brought none accusation
19 of *such things* as I supposed: but had certain questions against
him of their own superstition, and of one Jesus, *which was dead*,
20 whom Paul affirmed to be alive. And because I doubted of
such *manner of* questions, I asked *him* whether he would go to
21 Jerusalem, and there be judged of these *matters*. But when
Paul had appealed to be reserved unto the hearing of Augustus,
I commanded him to be kept till I might send him to Cesar.

Then Agrippa said unto Festus, I would also hear the man ²² myself. To morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, ²³ with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought *forth*. And Festus said, King ²⁴ Agrippa, and all men which are here present with us, ye see this *man*, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer. But when I found that he had committed ²⁵ nothing worthy of death, and *that* he himself hath appealed to Augustus, I have determined to send him. Of whom I have no ²⁶ certain *thing* to write unto *my* lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not ²⁷ withal to signify the crimes *laid* against him. ²⁶ Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

I think myself happy, king Agrippa, because I shall answer ² for myself this day before thee touching all *the things* whereof I am accused of the Jews : especially *because I know* thee to be ³ expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently. My manner of ⁴ life from *my* youth, which was at the first among mine own nation at Jerusalem, know all the Jews ; which knew me from ⁵ the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am ⁶ judged for the hope of the promise made of God unto *our* fathers : unto which *promise* our twelve tribes, instantly serving *God* day ⁷ and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought *a thing* ⁸ incredible with you, that God should raise the dead ? I verily ⁹ thought with myself, that *I* ought to do many *things* contrary to the name of Jesus of Nazareth. Which *thing* I also did in ¹⁰ Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests ; and when they were put to death, I gave my voice against *them*. And I punished ¹¹ them oft in every synagogue, and compelled *them* to blaspheme ; and being exceedingly mad against them, I persecuted *them* even unto strange cities. Whereupon as I went to Damascus ¹² with authority and commission from the chief priests, at midday, ¹³ O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, ¹⁴ I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? *it is* hard for thee

15 to kick against the pricks. And I said, Who art thou, Lord?
16 and he said, I am Jesus whom thou persecutest. But rise, and
stand upon thy feet: for I have appeared unto thee for this
purpose, to make thee a minister and a witness both of *these*
things which thou hast seen, and of *those things* in the which I
17 will appear unto thee; delivering thee from the people, and
from the Gentiles, unto whom now I send thee, to open their
18 eyes, and to turn *them* from darkness to light, and from the power
of Satan unto God, that they may receive forgiveness of sins,
and inheritance among them which are sanctified by faith that
19 is in me. Whereupon, O king Agrippa, I was not disobedient
20 unto the heavenly vision: but shewed first unto them of Damas-
cus, and at Jerusalem, and throughout all the coasts of Judea,
and then to the Gentiles, that *they* should repent and turn to
21 God, and do works meet for repentance. For these causes the
Jews caught me in the temple, and went about to kill *me*.
22 Having therefore obtained help of God, I continue unto this day,
witnessing both to small and great, saying none other *things*
than those which the prophets and Moses did say should come:
23 that Christ should suffer, and that he *should be* the first that
should rise from the dead, and should shew light unto the people,
and to the Gentiles.
24 And as he thus spake for himself, Festus said with a loud voice,
Paul, thou art beside thyself; much learning doth make thee
25 mad. But he said, I am not mad, most noble Festus; but speak
26 forth *the* words of truth and soberness. For the king knoweth
of these *things*, before whom also I speak freely: for I am per-
suaded that none of these *things* are hidden from him; for this
27 *thing* was not done in a corner. King Agrippa, believest thou
28 the prophets? I know that thou believest. Then Agrippa said
29 unto Paul, Almost thou persuadest me to be a Christian. And
Paul said, I would to God, that not only thou, but also all that
hear me this day, were both almost, and altogether such as I am,
30 except these bonds. And when he had thus spoken, the king
rose up, and the governor, and Bernice, and they that sat with
31 them: and when they were gone aside, they talked between
themselves, saying, This man doeth nothing worthy of death or
32 of bonds. Then said Agrippa unto Festus, This man might have
been set at liberty, if he had not appealed unto Cesar.

27 AND when it was determined that we should sail into
Italy, they delivered Paul and certain other prisoners unto *one*
2 named Julius, a centurion of Augustus' band. And entering
into a ship of Adramyttium, we launched, meaning to sail by
the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica,
3 being with us. And the next *day* we touched at Sidon. And
Julius courteously entreated Paul, and gave *him* liberty to go

unto *his* friends to refresh himself. And when we had launched 4
from thence, we sailed under Cyprus, because the winds were
contrary. And when we had sailed over the sea of Cilicia and 5
Pamphylia, we came to Myra, *a city of Lycia*. And there the
centurion found a ship of Alexandria sailing into Italy; and he 6
put us therein. And when we had sailed slowly many days, and
scarce were come over against Cnidus, the wind not suffering us, 7
we sailed under Crete, over against Salmone; and hardly passing 8
it, came unto a place *which is called The fair havens*; nigh
whereunto was the city of Lasea. Now when much time was 9
spent, and when sailing was now dangerous, because the fast
was now already past, Paul admonished *them*, and said unto them, 10
Sirs, I perceive that *this* voyage will be with hurt and much
damage, not only of the lading and ship, but also of our lives.
Nevertheless the centurion believed the master and the owner 11
of the ship, more than those *things* which were spoken by Paul.
And because the haven was not commodious to winter in, the 12
more part advised to depart thence also, if by any means they
might attain to Phenice, *and there to winter*; *which is a haven*
of Crete, and lieth toward the south west and north west. And 13
when the south wind blew softly, supposing that *they* had obtained
their purpose, loosing *thence*, they sailed close by Crete. But 14
not long after there arose against it a tempestuous wind, called
Euroclydon. And when the ship was caught, and could not 15
bear up into the wind, we let *her* drive. And running under a 16
certain island *which is called Claudia*, we had much work to come
by the boat: which when they had taken up, they used helps, 17
undergirding the ship; and fearing lest they should fall into the
quicksands, strake sail, and so were driven. And we being 18
exceedingly tossed with a tempest, the next *day* they lightened
the ship; and the third *day* we cast *out* with our own hands the 19
tackling of the ship. And when neither sun nor stars in many 20
days appeared, and no small tempest lay on *us*, all hope that we
should be saved was then taken away. But after long abstinence 21
Paul stood *forth* in the midst of them, and said, Sirs, *ye* should
have hearkened unto me, and not have loosed from Crete, and
to have gained this harm and loss. And now I exhort you to 22
be of good cheer: for there shall be no loss of *any man's* life
among you, but of the ship. For there stood by me this night 23
the angel of God, whose I am, and whom I serve, saying, Fear 24
not, Paul; thou must be brought before Cesar: and lo, God
hath given thee all them that sail with thee. Wherefore, sir, 25
be of good cheer: for I believe God, that it shall be even as
it was told me. Howbeit we must be cast upon a certain island. 26

But when the fourteenth night was come, as we were driven up 27
and down in Adria, about midnight the shipmen deemed that they
drew near to some country; and sounded, and found *it* twenty 28

fathoms : and when they had gone a little further, they sounded
29 again, and found *it* fifteen fathoms. Then fearing lest we should
have fallen upon rocks, they cast four anchors out of the stern,
30 and wished for the day. And as the shipmen were about to flee
out of the ship, when they had let down the boat into the sea,
under colour as though they would have cast anchors out of the
31 foreship, Paul said to the centurion and to the soldiers, Except
32 these abide in the ship, ye cannot be saved. Then the soldiers
33 fall from the head of the boat, and let her fall off. And while the
day was coming on, Paul besought *them* all to take meat, saying,
This day is the fourteenth day that ye have tarried and continued
34 fasting, having taken nothing. Wherefore I pray you to take
some meat : for this is for your health : for there shall not a hair
35 fall from the head of any of you. And when he had thus spoken,
he took bread, and gave thanks to God in presence of *them* all :
36 and when he had broken *it*, he began to eat. Then were they all
37 of good cheer, and they also took *some* meat. And we were in
38 all in the ship two hundred threescore *and* sixteen souls. And
when they had eaten enough, they lightened the ship, and cast
39 out the wheat into the sea. And when it was day, they knew
not the land : but they discovered a certain creek with a shore,
into the which they were minded, if it were possible, to thrust
40 in the ship. And when they had taken up the anchors, they
committed *themselves* unto the sea, and loosed the rudder bands,
and hoised up the mainsail to the wind, and made toward shore.
41 And falling into a place where two seas met, they ran the ship
aground ; and the forepart stuck fast, and remained unmove-
able, but the hinder part was broken with the violence of the
42 waves. And the soldiers' counsel was to kill the prisoners, lest
43 any of *them* should swim out, and escape. But the centurion
willing to save Paul, kept them from *their* purpose ; and com-
manded that they which could swim should cast *themselves* first
44 into *the sea*, and get to land : and the rest, some on boards, and
some on broken pieces of the ship. And so it came to pass, that
they escaped all safe to land.

28 AND when they were escaped, then they knew that the
2 island was called Melita. And the barbarous people shewed us
no little kindness : for they kindled a fire, and received us every
3 one, because of the present rain, and because of the cold. And
when Paul had gathered a bundle of sticks, and laid *them* on the
fire, there came a viper out of the heat, and fastened on his hand.
4 And when the barbarians saw the *venomous* beast hang on his
hand, they said among themselves, No doubt this man is a mur-
derer, whom, though he hath escaped the sea, yet Vengeance
5 suffereth not to live. And he shook off the beast into the fire,
6 and felt no harm. Howbeit they looked when he should have

swollen, or fallen down dead suddenly : but after they had looked a great while, and saw no harm come to him, they changed *their minds*, and said that he was a god. In the same quarters 7 were possessions of the chief *man* of the island, whose name was Publius ; who received us, and lodged *us* three days courteously. And it came to pass, that the father of Publius lay sick of a fever 8 and of a bloody flux : to whom Paul entered in, and prayed, and laid *his* hands on him, and healed him. So when this was 9 done, others also, which had diseases in the island, came, and were healed : who also honoured us with many honours ; and 10 when we departed, they laded *us* with such *things* as were necessary.

And after three months we departed in a ship of Alexandria, 11 which had wintered in the isle, *whose sign was* Castor and Pollux. And landing at Syracuse, we tarried *there* three days. And from 12, 13 thence we fetched a compass, and came to Rhegium : and after one day the south wind blew, and we came the next day to Puteoli : where we found brethren, and were desired to tarry with them 14 seven days : and so we went toward Rome. And from thence, 15 when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns : whom when Paul saw, he thanked God, and took courage. And when we came to Rome, 16 the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass, that after three days Paul called the chief 17 of the Jews together : and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, *yet* was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let *me* 18 go, because there was no cause of death in me. But when the 19 Jews spake against *it*, I was constrained to appeal unto Cesar ; not that I had ought to accuse my nation of. For this cause 20 therefore have I called for you, to see *you*, and to speak with *you* : because that for the hope of Israel I am bound with this chain. And they said unto him, We neither received letters out of Judea 21 concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what 22 thou thinkest : for as concerning this sect, we know that every where it is spoken against. And when they had appointed him 23 a day, there came many to him into *his* lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening. And some believed the 24 *things* which were spoken, and some believed not. And when 25 they agreed not among themselves, they departed, after that

Paul had spoken one word, Well spake the Holy Ghost by Esaias
26 the prophet unto our fathers, saying, Go unto this people, and
say, Hearing ye shall hear, and shall not understand; and seeing
27 ye shall see, and not perceive: for the heart of this people is
waxed gross, and *their* ears are dull of hearing, and their eyes
have they closed; lest they should see with *their* eyes, and hear
with *their* ears, and understand with *their* heart, and should be
28 converted, and I should heal them. Be it known therefore unto
you, that the salvation of God is sent unto the Gentiles and
29 *that* they will hear it. And when he had said these *words*, the
Jews departed, and had great reasoning among themselves.
30 And Paul dwelt two whole years in his own hired house, and
31 received all that came in unto him, preaching the kingdom of
God, and teaching those *things* which concern the Lord Jesus
Christ, with all confidence, no man forbidding him.

THE LITERARY MAN'S NEW TESTAMENT

III. THE JOHANNINE WRITINGS

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III. THE JOHANNINE WRITINGS.

JOHN AND THE SYNOPTISTS.—The chasm which exists between the Gospel of John and that of Mark, Matthew and Luke is so obvious that it is quite unnecessary to insist upon it. If we assume that the Fourth Gospel was written at the close of the first century A.D. or at the beginning of the second century, the interval of time is not great—at most some twenty or twenty-five years. But the difference in tone, treatment and standpoint is so great that to pass from the Synoptists to John is like entering a new country or commencing a new era.

What precisely is the difference? It may be expressed in many ways. It is the difference between mere annals and a philosophic system, between a historian and a theologian, between Jesus and Christ. From this point of view it does not matter who was the author—John the Apostle, John the Presbyter or John of Jerusalem. Nor yet is the date of composition very important—except so far as the novelty of treatment and spirit would seem to argue a lateness of date. Baur, for this reason, fixed on the middle of the second century. The great point to decide is whether it is mainly a work of philosophy or theology in which the mere history of events is more or less negligible; or whether it is intended as a gospel, that is, as a record of facts spiritually interpreted. In other words, is it a true record or a work of imagination?

Let us not exaggerate the differences which undoubtedly exist. John clearly presupposes a knowledge of the Synoptists. He brings in "the twelve" (vi.) although he has given no account of their choice. Martha and Mary are introduced (xi.) as though the reader must know something about them. So, too, allusions exist as to John the Baptist's imprisonment (iii.) and to Nazareth as the home of Jesus (i.), and other points. It is no part of the Evangelist's duty to repeat what others have said before him, though he may do so occasionally, *e. g.* the feeding of the five thousand (vi.).

His object, in fact, is not theirs. John wrote his book (xx.) in order that readers might believe that Jesus is the Christ, and that believing they might have life in his name. Therefore he is fond of reflective comments to bring out the inner meaning of acts and incidents. Indeed, the acts of

Jesus for the main part are "signs" and illustrations of his Divine nature. For the same reason he introduces discourses at great length—to aid, probably, in the solution of problems of his day. He has some controversies in his eye. As against Gnosticism and Docetism (in their earlier forms) he insists on the reality of the Divine Logos and his identity with God. And for him the Jews are always open enemies, so that there is no longer any possibility of compromise. The breach between Judaism and Christianity is complete.

The contrast in object and point of view explains some of the differences, but not all. For instance, we understand why instead of an account of the Galilean ministry we have in John a record of work and teaching in Jerusalem; why in the place of brief pregnant sayings, stories drawn from nature and parables, we have long dialogues and speeches. Perhaps also we can appreciate the reason why instead of a Son of Man, exceedingly loth to announce his Messiahship, always "straitly charging" those who had been healed to tell no man, we have a Logos proclaimed in the very first chapter as one with God, a Christ who is bent on explaining the vital importance of comprehending his Divine nature.

But other divergences present more difficulty. The Synoptists confine the ministry of Jesus to a single year. John records three periods of work at Jerusalem. The Synoptists make the Last Supper a Passover (Mark xiv., Matt. xxvi., Luke xvii.); John makes it take place *before* the Passover (John xiii. xviii. xix.). He is probably right, because during the Passover no one was allowed to bear arms or to do any kind of work. Perhaps it was John's object to correct his predecessors on certain points as well as to amplify their narratives. But it is at least strange that none of the other evangelists should record the raising of Lazarus (xi.) or the woman taken in adultery (vii.)—to take only two instances out of others that could be quoted. Observe also that John does not mention the Temptation or the Transfiguration, or lay any special stress on the sacramental aspect of the Last Supper.

In dealing with a problem like this one must clearly discriminate between the purely literary view and the theological view. If we regard the Gospel of John as a mere piece of literature there is no problem at all, for the history of many literatures proves that the interpretation of character in the case of a great leader of thought or morals varies in accordance with the author's own special predilections and tendencies. A capital instance is, of course, Socrates. Here was a man

whose personality produced a very remarkable effect on his contemporaries and successors. He was much interested in ethical problems, which he analysed and discussed in a peculiar fashion. But so far as we are aware he constructed no *system* of morals. You read the account of him in the pages of Xenophon, and you see the man in his habit as he lived. You read of Socrates in the pages of Plato, and you discover a philosopher equipped at most points, a developed thinker such as Plato himself was. There is thus an almost perfect analogy between Socrates as he was represented by Xenophon and Plato, and Jesus as he was interpreted by the Synoptists and John. Or, again, the history of religion shows us how ecclesiastical systems are formed, how, for instance, Gautama with his simple mendicant life became the recognised head of the Buddhist religion with all its detailed ecclesiastical institutions. The phenomenon therefore of the gradual development of a creed or a philosophical system presents no difficulties to the literary student. The change in attitude between John and the Synoptists is exactly what he would have expected.

But of course the whole problem is transformed if we turn from the strictly literary to the theological standpoint. Here it becomes a question of historical accuracy as the foundation for a faith. Two methods of dealing with the problem thus become possible.

(a) There is first the orthodox solution. While we make due acknowledgment of considerable differences of detail between the two personalities of Jesus, we must yet regard both the one and the other as historic. The task of harmonising the two conceptions is admittedly difficult. Nevertheless most of the difficulties are capable of explanation, and none of them are of sufficient importance to imperil in any way the authenticity and truth of John's Gospel. Lightfoot, Westcott, Sanday, at once occur to the mind as the prominent defenders of this position.

(b) On the other hand, continental critics, or at least many of them, men like Harnack and Loisy, and also E. A. Abbott in our own country, maintain that the Gospel of John is not, and never was intended to be, historical truth. It is theology, not history, poetry and not prose. It is doubtful whether there can be any possible compromise between the two views, although such compromises have been attempted. It is better to leave a clear statement of the antithesis without trying to reduce it to insignificance.

GOSPEL OF JOHN

Gospel of John.—There are a series of problems connected with the *Johannine writings*, and it is almost impossible to arrive at a very definite conclusion. The authorship of the Gospel, the Apocalypse and the Epistles is not only one of the most interesting, but also one of the most important questions with which we are confronted, for however we may regard the matter on the score of available evidence it is at least certain that the treatment of the Gospel story by the so-called John of Ephesus is intrinsically different from that of the Synoptists. It is not merely the case that the three earlier evangelists confined themselves more or less to the external aspects of the Life of Jesus while the Fourth Gospel is occupied with its internal meaning and significance, but that the standpoints are so different as to make all the interval between a history and a theology. The writer of the Fourth Gospel boldly sets out to prove the divinity of Christ by arguments totally alien from those employed by his predecessors, and the doctrine of the Logos—the Word—is, as we know, connected with Neoplatonic philosophy. Five writings in the New Testament are attributed to John—the Fourth Gospel, three Epistles, and the Apocalypse. The various hypotheses concerned with them are :—

- (1) All five of these works are to be attributed to John the son of Zebedee.
- (2) John the son of Zebedee is the author of the Gospel and the Epistles, but not of the Apocalypse.
- (3) John is the author of the Apocalypse, but not of the Gospel and the Epistles.
- (4) If a John wrote all these five writings it was not the apostle John but another writer, John the presbyter or elder. The main and somewhat extraordinary fact is the silence of the first half of the second century as compared with the excessive notoriety of the Fourth Gospel from the year 170 onwards ; perhaps not very satisfactorily explained by the assertion that for some considerable period the Fourth Gospel was confined to Asia, and that it was not until it reached Rome that it became known to the Church at large.

There are two general questions connected with this Gospel. First the question of date, next the question of authorship.

- (I) **Question of Date.**—After a number of somewhat wild theories, connected with the name of Baur and others, asserting that the Gospel could not have been written till well into the latter half of the second century, and that it could not have been the work of an apostle because it dealt with late Christian discussions, we seem now to have arrived at more solid ground. The general trend of the most modern criticism is pretty well fixed. The date is held to be somewhere at the end of the first century or the beginning of the second, let us say, roughly, between A.D. 100 and A.D. 135. The only objection is an allusion in chapter v. 43, “I am come in my Father’s name, and ye receive me not : if another shall come in his own name, him ye will receive.” This is a possible reference to the revolt of the pseudo-Messiah under Hadrian, a man called Bar-Cochba, and, if so, it of course points to a later date.
- (II) **Question of Authorship.**—The second problem is the question of authorship, which, naturally, divides itself into external testimony and internal evidence.

(a) **External Testimony.**—From A.D. 170 onwards there is very full evidence of authenticity from Irenæus, Clement of Alexandria, Tertullian and many others, but before this the evidence is very slight. Neither Papias nor Justin Martyr is very clear on this point, and it seems certain that the Fourth Gospel was not nearly as well known as the Synoptics for at least some thirty or forty years after it was written.

b) On the other hand the **Internal** evidence is fairly strong.

(i) An explicit claim (xxi. 24) that the Gospel was written by the "disciple whom Jesus loved." But, of course, this might be an appendix which was added afterwards.

(ii) Clearly some of the scenes described were seen by an eye-witness, especially the story of Lazarus (xi. 1-46), episodes on the night of the Last Supper (xiii. 1-30), and events occurring after the Resurrection (xx.).

(iii) We know that the destruction of Jerusalem in A.D. 70 entirely altered the general conditions of Judaism, but the author of the Gospel in his description of the events of the Life of Jesus is careful to confine himself to a time when the Temple was standing and when the rival sects of Sadducees and Pharisees were prominent and important.

So far, then, it might be assumed that the author was a Jew, that he was a Palestinian Jew, and that he lived through the events he is describing, from which it would seem to follow that the author was John the son of Zebedee.

(III) **Against Orthodox View.**—Nevertheless there is a great deal to be said on the other side.

(i) Irenæus tells us of a John who lived at Ephesus, assumed to be the author of this Gospel. But was John the son of Zebedee ever at Ephesus? Was he not martyred in Jerusalem fifty years before the time when he was supposed to have written this Gospel? Not only is there a definite statement of Papias to this effect, but there is a prophecy (Mark x. 39, cf. Matthew xx. 23)—a prophecy which is only intelligible on the supposition that John died with James.

(ii) Further it is at least odd that there is no mention of John at Ephesus in documents which would most likely refer to his activity there. There is no mention in the Synoptic Gospels, nor yet in the Ephesians. Why is Clement of Rome absolutely silent about him? and Ignatius and Polycarp? Polycarp was supposed to be a disciple of John, and yet Polycarp in his Epistle to the Philippians looks back to the authority of Paul, not to that of John. Of course some of these difficulties are avoided if we assume that there was a John the presbyter who can be assumed to be the author, but inasmuch as we know very little about him the obscurity of this question is hardly removed. The definite statement at the end of the Gospel as to authorship (xxi. 24), belongs to the appendix, which may have been spurious, while another reference (xix. 35) is, unfortunately, obscure. "And he that saw it bear record, and his record is true; and he knoweth that he saith true, that ye might believe." There is some doubt whether the second he (ἐκεῖνος) refers to the writer or to some third person unnamed.

(iii) The main difficulty of associating John the son of Zebedee with this Gospel is its general character. The Gospel is full of Alexandrian thought: it is not especially Jewish. Being thus Alexandrian in spirit and phraseology it seems unlikely that it could be the work of a Jew of Palestine. But in 1909 certain "Odes of Solomon" were discovered and published by Rendel Harris, and while these Odes bear no trace of Greek philosophy they seem to prove that Johannine ideas such as Light, Life, Truth, Knowledge, are not Hellenic but Jewish. And the mystical element exists in them as it does also in the Gospel.

From considerations like these mentioned it is impossible to arrive at any dogmatic conclusion, and the question must remain an open one.

There is, perhaps, a slight preponderance of evidence on the side of the traditional view, but whoever the author may have been it is obvious that he was a spiritual thinker interested in mystical aspects, whose primary object was not so much to recount the Life of Jesus as to explain its inner significance.

1 IN the beginning was the Word, and the Word was with God,
and the Word was God. The same was in the beginning with 2
God. All *things* were made by him; and without him was not 3
any *thing* made that was made. In him was life; and the life 4
was the light of men. And the light shineth in darkness; and 5
the darkness comprehended it not.

There was a man sent from God, whose name *was* John. 6
The same came for a witness, to bear witness of the Light, that 7
all *men* through him might believe. He was not *that* Light, but 8
was sent to bear witness of *that* Light. *That* was the true Light, 9
which lighteth every man *that* cometh into the world. He was 10
in the world, and the world was made by him, and the world knew
him not. He came unto his own, and his own received him not. 11
But as many as received him, to them gave he power to become 12
the sons of God, *even* to them that believe on his name: which 13
were born, not of blood, nor of the will of the flesh, nor of the
will of man, but of God. And the Word was made flesh, and 14
dwelt among us, (and we beheld his glory, the glory as of the
only begotten of the Father,) full of grace and truth. John 15
bare witness of him, and cried, saying, This was he of whom I
spake, He that cometh after me is preferred before me: for he
was before me. And of his fulness have all we received, and 16
grace for grace. For the law was given by Moses, *but* grace and 17
truth came by Jesus Christ. No *man* hath seen God at any 18
time; the only begotten Son, which is in the bosom of the Father,
he hath declared *him*.

And this is the record of John, when the Jews sent priests 19
and Levites from Jerusalem to ask him, Who art thou? And he 20
confessed, and denied not; but confessed, I am not the Christ.
And they asked him, What then? Art thou Elias? And he 21
saith, I am not. Art thou *that* prophet? And he answered,
No. Then said they unto him, Who art thou? that we may 22
give an answer to them that sent us. What sayest thou of
thyself? He said, *I am* the voice of one crying in the wilderness, 23
Make straight the way of the Lord, as said the prophet Esaias.
And they which were sent were of the Pharisees. And they 24, 25
asked him, and said unto him, Why baptizest thou then, if thou
be not *that* Christ, nor Elias, neither *that* prophet? John answered 26
them, saying, I baptize with water: but there standeth one
among you, whom ye know not; he it is, who coming after me 27
is preferred before me, whose shoe's latchet I am not worthy to

- 28 unloose. These *things* were done in Bethabara beyond Jordan, where John was baptizing.
- 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
- 30 This is he of whom I said, After me cometh a man which is preferred before me : for he was before me. And I knew him not : but that he should be made manifest to Israel, therefore am I
- 32 come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode
- 33 upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he
- 34 which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.
- 35 Again the next day *after* John stood, and two of his disciples ;
- 36 and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they
- 38 followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest
- 39 thou ? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was
- 40 about the tenth hour. One of the two which heard John speak,
- 41 and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.
- 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.
- 43 The day following Jesus would go forth into Galilee, and findeth
- 44 Philip, and saith unto him, Follow me. Now Philip was of
- 45 Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the
- 46 son of Joseph. And Nathanael said unto him, Can there any good *thing* come out of Nazareth ? Philip saith unto him, Come
- 47 and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathanael saith
- 48 unto him, Whence knowest thou me ? Jesus answered and said unto him, Before that Philip called thee, when thou wast under
- 49 the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.
- 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou ? thou shalt see greater
- 51 *things* than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

2 AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, 2 and his disciples, to the marriage. And when they wanted wine, 3 the mother of Jesus saith unto him, They have no wine. Jesus 4 saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, 5 Whatsoever he saith unto you, do *it*. And there were set there 6 six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto 7 them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear 8 unto the governor of the feast. And they bare *it*. When the 9 ruler of the feast had tasted the water *that was* made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth 10 good wine; and when *men* have well drunk, then that which is worse: *but* thou hast kept the good wine until now. This 11 beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

After this he went down to Capernaum, he, and his mother, and 12 his brethren, and his disciples: and they continued there not many days. And the Jews' passover was at hand, and Jesus went 13 up to Jerusalem, and found in the temple those that sold oxen 14 and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove *them* all out of 15 the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these *things* hence; make not my Father's 16 house a house of merchandise. And his disciples remembered 17 that it was written, The zeal of thine house hath eaten me up.

Then answered the Jews and said unto him, What sign shewest 18 thou unto us, seeing that thou doest these *things*? Jesus answered 19 and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was 20 this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he 21, 22 was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the 23 passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself 24 unto them, because he knew all *men*, and needed not that any 25 should testify of man: for he knew what was in man.

3 THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said 2

unto him, Rabbi, we know that thou art a teacher come from God : for no *man* can do these miracles that thou doest, except
3 God be with him. Jesus answered and said unto him, Verily,
verily, I say unto thee, Except a man be born again, he cannot
4 see the kingdom of God. Nicodemus saith unto him, How can
a man be born when he is old ? can he enter the second time into
5 his mother's womb, and be born ? Jesus answered, Verily,
verily, I say unto thee, Except a man be born of water and of
6 the Spirit, he cannot enter into the kingdom of God. That
which is born of the flesh is flesh ; and that which is born of the
7 Spirit is spirit. Marvel not that I said unto thee, Ye must be
8 born again. The wind bloweth where it listeth, and thou hearest
the sound thereof, but canst not tell whence it cometh, and
whither it goeth : so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How can these *things*
10 be ? Jesus answered and said unto him, Art thou a master of
11 Israel, and knowest not these *things* ? Verily, verily, I say unto
thee, We speak that we do know, and testify that we have seen ;
12 and ye receive not our witness. If I have told you earthly
things, and ye believe not, how shall ye believe, if I tell you of
13 heavenly *things* ? And no *man* hath ascended up to heaven,
but he that came down from heaven, *even* the Son of man which
14 is in heaven. And as Moses lifted up the serpent in the wilder-
15 ness, *even* so must the Son of man be lifted up : that whosoever
16 believeth in him should not perish, but have eternal life. For
God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have
17 everlasting life. For God sent not his Son into the world to
condemn the world ; but that the world through him might
18 be saved. He that believeth on him is not condemned : but
he that believeth not is condemned already, because he hath
19 not believed in the name of the only begotten Son of God. And
this is the condemnation, that light is come into the world, and
men loved darkness rather than light, because their deeds were
20 evil. For every one that doeth evil hateth the light, neither
21 cometh to the light, lest his deeds should be reproved. But he
that doeth truth cometh to the light, that his deeds may be
made manifest, that they are wrought in God.
22 After these *things* came Jesus and his disciples into the land of
23 Judea ; and there he tarried with them, and baptized. And
John also was baptizing in Aenon near to Salim, because there
24 was much water there : and they came, and were baptized. For
25 John was not yet cast into prison. Then there arose a question
between *some* of John's disciples and the Jews about purifying.
26 And they came unto John, and said unto him, Rabbi, *he* that
was with thee beyond Jordan, to whom thou barest witness,
27 behold, the same baptizeth, and all *men* come to him. John

answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, ²⁸ I am not the Christ, but that I am sent before him. He that ²⁹ hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice : this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from ³⁰, ³¹ above is above all : he that is of the earth is earthly, and speaketh of the earth : he that cometh from heaven is above all. And ³² what he hath seen and heard, that he testifieth ; and no *man* receiveth his testimony. He that hath received his testimony ³³ hath set to *his* seal that God is true. For he whom God hath ³⁴ sent speaketh the words of God : for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath ³⁵ given all *things* into his hand. He that believeth on the Son ³⁶ hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.

4 WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left^{2,3} Judea, and departed again into Galilee. And he must needs ⁴ go through Samaria. Then cometh he to a city of Samaria, ⁵ which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus ⁶ therefore, being wearied with *his* journey, sat thus on the well : *and* it was about the sixth hour. There cometh a woman of ⁷ Samaria to draw water : Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) ⁸ Then saith the woman of Samaria unto him, How *is it that* thou, ⁹ being a Jew, askest drink of me, which am a woman of Samaria ? For the Jews have no dealings with the Samaritans. Jesus ¹⁰ answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, ¹¹ and the well is deep : from whence then hast thou *that* living water ? Art thou greater than our father Jacob, which gave us ¹² the well, and drank thereof himself, and his children, and his cattle ? Jesus answered and said unto her, Whosoever drinketh ¹³ of this water shall thirst again : but whosoever drinketh of the ¹⁴ water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give ¹⁵ me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. ¹⁶ The woman answered and said, I have no husband. Jesus said ¹⁷

- 18 unto her, Thou hast well said, I have no husband : for thou hast
had five husbands; and he whom thou now hast is not thy hus-
19 band : *in* that saidst thou truly. The woman saith unto him, Sir,
20 I perceive that thou art a prophet. Our fathers worshipped in
this mountain; and ye say, that in Jerusalem is the place where
21 *men* ought to worship. Jesus saith unto her, Woman, believe
me, the hour cometh, when ye shall neither in this mountain,
22 nor *yet* at Jerusalem, worship the Father. Ye worship ye know
not what : we know what we worship : for salvation is of the
23 Jews. But the hour cometh, and now is, when the true wor-
shippers shall worship the Father in spirit and *in* truth : for the
24 Father seeketh such to worship him. God is a Spirit : and they
25 that worship him must worship *him* in spirit and *in* truth. The
woman saith unto him, I know that Messias cometh, which is
called Christ : when he is come, he will tell us all *things*.
26 Jesus saith unto her, I that speak unto thee am *he*.
27 And upon this came his disciples, and marvelled that he
talked with *the* woman : yet no *man* said, What seekest thou ?
28 or, Why talkest thou with her ? The woman then left her
waterpot, and went her way into the city, and saith to the men,
29 Come, see a man, which told me all *things* that ever I did : is
30 not this the Christ ? Then they went out of the city, and came
unto him.
31 In the mean while *his* disciples prayed him, saying, Master,
32 eat. But he said unto them, I have meat to eat that ye know
33 not of. Therefore said the disciples one to another, Hath any
34 *man* brought him *ought* to eat ? Jesus saith unto them, My meat
is to do the will of him that sent me, and to finish his work.
35 Say not ye, There are yet four months, and *then* cometh harvest ?
behold, I say unto you, Lift up your eyes, and look on the fields ;
36 for they are white already to harvest. And he that reapeth
receiveth wages, and gathereth fruit unto life eternal : that both
37 he that soweth and he that reapeth may rejoice together. And
38 herein is *that* saying true, One soweth, and another reapeth. I
sent you to reap *that* whereon ye bestowed no labour : other
39 *men* laboured, and ye are entered into their labours. And many
of the Samaritans of that city believed on him for the saying
of the woman, which testified, He told me all that ever I did.
40 So when the Samaritans were come unto him, they besought
him that *he* would tarry with them : and he abode there two days.
41, 42 And many more believed because of his own word ; and said
unto the woman, *Now* we believe, not because of thy saying :
for we have heard *him* ourselves, and know that this is indeed
the Christ, the Saviour of the world.
43 Now after two days he departed thence, and went into Galilee.
44 For Jesus himself testified, that a prophet hath no honour in
45 his own country. Then when he was come into Galilee, the

Galileans received him, having seen all *the things* that he did at Jerusalem at the feast : for they also went unto the feast. So 46 Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of 47 Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son : for he was at the point of death. Then said Jesus unto him, Except ye see signs and 48 wonders, ye will not believe. The nobleman saith unto him, 49 Sir, come down ere my child die. Jesus saith unto him, Go 50 *thy way* ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went *his way*. And as he 51 was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then inquired he of them the hour when he 52 began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* 53 at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house. This is 54 again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

5 AFTER this there was a feast of the Jews ; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep 2 *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent 3 *folk*, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a *certain* season into the pool, and 4 troubled the water : whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity 5 thirty *and* eight years. When Jesus saw him lie, and knew 6 that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole ? The impotent *man* answered him, 7 Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. 8 And immediately the man was made whole, and took up his bed, 9 and walked : and on the same day was the sabbath. The Jews 10 therefore said unto him that was cured, It is the sabbath day : it is not lawful for thee to carry *thy* bed. He answered them, He 11 that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said 12 unto thee, Take up thy bed, and walk ? And he that was healed 13 wist not who it was : for Jesus had conveyed himself away, a multitude being in *that* place. Afterward Jesus findeth him in 14 the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse *thing* come unto thee. The man 15

departed, and told the Jews that it was Jesus, which had made him whole.

- 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these *things* on the sabbath day.
17 But Jesus answered them, My Father worketh hitherto, and I
18 work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was
19 his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what *things* soever he doeth, these also doeth the Son likewise.
20 For the Father loveth the Son, and sheweth him all *things* that himself doeth : and he will shew him greater works than these,
21 that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them* ; even so the Son quickeneth whom he will.
22 For the Father judgeth no *man*, but hath committed all judgment
23 unto the Son : that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth
24 not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ;
25 but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the
26 voice of the Son of God : and they that hear shall live. For as the Father hath life in himself ; so hath he given to the Son to
27 have life in himself ; and hath given him authority to execute
28 judgment also, because he is the Son of man. Marvel not at this : for the hour is coming, in the which all that are in the graves
29 shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done
30 evil, unto the resurrection of damnation. I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of the Father which
31 hath sent me. If I bear witness of myself, my witness is not
32 true. There is another that beareth witness of me ; and I know
33 that the witness which he witnesseth of me is true. Ye sent
34 unto John, and he bare witness unto the truth. But I receive not testimony from man : but these *things* I say, that ye might
35 be saved. He was a burning and a shining light : and ye were
36 willing for a season to rejoice in his light. But I have greater witness than *that* of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me,
37 that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard
38 his voice at any time, nor seen his shape. And ye have not his word abiding in you : for whom he hath sent, him ye believe not.
39 Search the Scriptures ; for in them ye think ye have eternal life :

and they are they which testify of me. And ye will not come to 40
me, that ye might have life. I receive not honour from men. 41
But I know you, that ye have not the love of God in you. I 42, 43
am come in my Father's name, and ye receive me not: if another
shall come in his own name, him ye will receive. How can ye 44
believe, which receive honour one of another, and seek not the
honour that *cometh* from God only? Do not think that I will 45
accuse you to the Father: there is *one* that accuseth you, *even*
Moses, in whom ye trust. For had ye believed Moses, ye would 46
have believed me: for he wrote of me. But if ye believe not 47
his writings, how shall ye believe my words?

6 AFTER these *things* Jesus went over the sea of Galilee,
which is the sea of Tiberias. And a great multitude followed him, 2
because they saw his miracles which he did on them that were
diseased. And Jesus went up into a mountain, and there he sat 3
with his disciples. And the passover, a feast of the Jews, was 4
nigh. When Jesus then lifted up *his* eyes, and saw a great com- 5
pany come unto him, he saith unto Philip, Whence shall we buy
bread, that these may eat? And this he said to prove him: 6
for he himself knew what he would do. Philip answered him, 7
Two hundred pennyworth of bread is not sufficient for them,
that every one of them may take a little. One of his disciples, 8
Andrew, Simon Peter's brother, saith unto him, There is a lad 9
here, which hath five barley loaves, and two small fishes: but
what are they among so many? And Jesus said, Make the men 10
sit down. Now there was much grass in the place. So the
men sat down, *in* number about five thousand. And Jesus took 11
the loaves; and when he had given thanks, he distributed to
the disciples, and the disciples to them that were set down;
and likewise of the fishes as much as they would. When they 12
were filled, he said unto his disciples, Gather up the fragments
that remain, that nothing be lost. Therefore they gathered 13
them together, and filled twelve baskets with the fragments of
the five barley loaves, which remained over and above unto them
that had eaten. Then *those* men, when they had seen the miracle 14
that Jesus did, said, This is of a truth *that* prophet that should
come into the world.

When Jesus therefore perceived that they would come and 15
take him by force, to make him a king, he departed again into a
mountain himself alone. And when even was *now* come, his 16
disciples went down unto the sea, and entered into a ship, and 17
went over the sea towards Capernaum. And it was now dark,
and Jesus was not come to them. And the sea arose by reason 18
of a great wind that blew. So when they had rowed about five 19
and twenty or thirty furlongs, they see Jesus walking on the
sea, and drawing nigh unto the ship: and they were afraid.

- 20, 21 But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.
- 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks :) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, 26 Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw *the* miracle, but because ye did eat of the loaves, and were 27 filled. Labour not for the meat which perisheth, but for *that* meat which endureth unto everlasting life, which the Son of man 28 shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the 29 works of God? Jesus answered and said unto them, This is the work of God, that ye believe on *him* whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave 32 them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not *that* bread from heaven; but my Father giveth you the true bread from 33 heaven. For the bread of God is he which cometh down from 34 heaven, and giveth life unto the world. Then said they unto 35 him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never 36 hunger; and he that believeth on me shall never thirst. But I 37 said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that 38 cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up 40 *again* at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up *at* the last day.
- 41 The Jews then murmured at him, because he said, I am the 42 bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? 43 *how is it then that* he saith, I came down from heaven? Jesus

therefore answered and said unto them, Murmur not among yourselves. No *man* can come to me, except the Father which hath 44 sent me draw him : and I will raise him up *at* the last day. It 45 is written in the prophets, And they shall be all taught of God. Every *man* therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any *man* hath seen the 46 Father, save he which is of God, he hath seen the Father. Verily, 47 verily, I say unto you, He that believeth on me hath everlasting life. I am *that* bread of life. Your fathers did eat manna in 48, 49 the wilderness, and are dead. This is the bread which cometh 50 down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any 51 *man* eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove amongst themselves, saying, How can 52 this *man* give us *his* flesh to eat ? Then Jesus said unto them, 53 Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso 54 eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up *at* the last day. For my flesh is meat indeed, 55 and my blood is drink indeed. He that eateth my flesh, and 56 drinketh my blood, dwelleth in me, and I in him. As the living 57 Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me. This is *that* bread which came 58 down from heaven : not as your fathers did eat manna, and are dead : he that eateth *of* this bread shall live for ever. These 59 *things* said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard *this*, said, 60 This is a hard saying ; who can hear it ? When Jesus knew in 61 himself that his disciples murmured at it, he said unto them, Doth this offend you ? *What* and if ye shall see the Son of man 62 ascend up where he was before ? It is the spirit that quickeneth ; 63 the flesh profiteth nothing : the words that I speak unto you, *they* are spirit, and *they* are life. But there are some of you that 64 believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, 65 Therefore said I unto you, that no *man* can come unto me, except it were given unto him of my Father.

From that *time* many of his disciples went back, and walked 66 no more with him. Then said Jesus unto the twelve, Will ye 67 also go away ? Then Simon Peter answered him, Lord, to whom 68 shall we go ? thou hast the words of eternal life. And we believe 69 and are sure that thou art *that* Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one 70 of you is a devil ? He spake of Judas Iscariot *the son of* 71 Simon : for he *it was that* should betray him, being one of the twelve.

7 AFTER these *things* Jesus walked in Galilee : for he would
2 not walk in Jewry, because the Jews sought to kill him. Now
3 the Jews' feast of tabernacles was at hand. His brethren therefore
said unto him, Depart hence, and go into Judea, that thy
4 disciples also may see the works that thou doest. For *there is*
no *man* that doeth any *thing* in secret, and he himself seeketh
to be known openly. If thou do these *things*, shew thyself to
5, 6 the world. For neither did his brethren believe in him. Then
Jesus said unto them, My time is not yet come : but your time
7 is always ready. The world cannot hate you ; but me it hateth,
8 because I testify of it, that the works thereof are evil. Go ye
up unto this feast : I go not up yet unto this feast ; for my time
9 is not yet full come. When he had said these *words* unto them,
he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up
11 unto the feast, not openly, but as it were in secret. Then the
12 Jews sought him at the feast, and said, Where is he ? And there
was much murmuring among the people concerning him : for
some said, He is a good *man* : others said, Nay ; but he deceiveth
13 the people. Howbeit no *man* spake openly of him for fear of
the Jews.

14 Now about the midst of the feast Jesus went up into the
15 temple, and taught. And the Jews marvelled, saying, How
16 knoweth this *man* letters, having never learned ? Jesus answered
them, and said, My doctrine is not mine, but his that
17 sent me. If any *man* will do his will, he shall know of the doctrine,
18 whether it be of God, or *whether* I speak of myself. He that
speaketh of himself seeketh his own glory : but he that seeketh
his glory that sent him, the same is true, and no unrighteousness
19 is in him. Did not Moses give you the law, and *yet* none of you
20 keepeth the law ? Why go ye about to kill me ? The people
answered and said, Thou hast a devil : who goeth about to kill
21 thee ? Jesus answered and said unto them, I have done one
22 work, and ye all marvel. Moses therefore gave unto you circumcision,
not because it is of Moses, but of the fathers ; and ye
23 on the sabbath day circumcise a man. If a man on the sabbath
day receive circumcision, that the law of Moses should not be
broken ; are ye angry at me, because I have made a man every
24 whit whole on the sabbath day ? Judge not according to the
25 appearance, but judge righteous judgment. Then said some of
26 them of Jerusalem, Is not this he, whom they seek to kill ? But
lo, he speaketh boldly, and they say nothing unto him. Do the
27 rulers know indeed that this is the very Christ ? Howbeit we
know this *man* whence he is : but when Christ cometh, no *man*
28 knoweth whence he is. Then cried Jesus in the temple as he
taught, saying, Ye both know me, and ye know whence I am :
and I am not come of myself, but he that sent me is true, whom

ye know not. But I know him: for I am from him, and he 29
hath sent me. Then they sought to take him: but no *man* 30
laid hands on him, because his hour was not yet come. And 31
many of the people believed on him, and said, When Christ
cometh, will he do more miracles than these which this *man* hath 32
done? The Pharisees heard that the people murmured such
things concerning him; and the Pharisees and the chief priests
sent officers to take him. Then said Jesus unto them, Yet a 33
little while am I with you, and *then* I go unto him that sent me.
Ye shall seek me, and shall not find *me*: and where I am, *thither* 34
ye cannot come. Then said the Jews among themselves, Whither 35
will he go, that we shall not find him? will he go unto the dis-
persed among the Gentiles, and teach the Gentiles? What 36
manner of saying is this that he said, Ye shall seek me, and shall
not find *me*: and where I am, *thither* ye cannot come?

In the last day, *that great day* of the feast, Jesus stood and 37
cried, saying, If any *man* thirst, let him come unto me, and drink.
He that believeth on me, as the scripture hath said, out of his 38
belly shall flow rivers of living water. (But this spake he of the 39
Spirit, which they that believe on him should receive: for the
Holy Ghost was not yet *given*; because that Jesus was not yet
glorified.) Many of the people therefore, when they heard *this* 40
saying, said, Of a truth this is the Prophet. Others said, This 41
is the Christ. But some said, Shall Christ come out of Galilee?
Hath not the scripture said, That Christ cometh of the seed of 42
David, and out of the town of Bethlehem, where David was?
So there was a division among the people because of him. And 43, 44
some of them would have taken him; but no *man* laid hands on
him.

Then came the officers to the chief priests and Pharisees; and 45
they said unto them, Why have ye not brought him? The 46
officers answered, Never man spake like this man. Then answered 47
them the Pharisees, Are ye also deceived? Have any of the 48
rulers or of the Pharisees believed on him? But this people 49
who knoweth not the law are cursed. Nicodemus saith unto 50
them, (he that came to *Jesus* by night, being one of them,)
Doth our law judge any man, before it hear him, and know 51
what he doeth? They answered and said unto him, Art thou 52
also of Galilee? Search, and look: for out of Galilee ariseth
no prophet.

And every man went unto his own house. 8 Jesus went unto 53
the mount of Olives. And early in the morning he came again 2
into the temple, and all the people came unto him; and he sat
down, and taught them. And the scribes and Pharisees brought 3
unto him a woman taken in adultery; and when they had set
her in the midst, they say unto him, Master, this woman was 4
taken in adultery, in the very act. Now Moses in the law com- 5

- manded us, that such should be stoned : but what sayest thou ?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*. So when they continued asking him, he lift up *himself*, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last : and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up *himself*, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath
- 11 no *man* condemned thee ? She said, No *man*, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.
- 12 Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me shall not walk in darkness, but
- 13 shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true.
- 14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I
- 15, 16 go. Ye judge after the flesh ; I judge no *man*. And yet if I judge, my judgment is true : for I am not alone, but I and the
- 17 Father that sent me. It is also written in your law, that the
- 18 testimony of two men is true. I am *one* that bear witness of myself, and the Father that sent me beareth witness of me.
- 19 Then said they unto him, Where is thy Father ? Jesus answered, Ye neither know me, nor my Father : if ye had known me, ye
- 20 should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple : and no *man* laid hands on him ; for his hour was not yet come.
- 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come.
- 22 Then said the Jews, Will he kill himself ? because he saith,
- 23 Whither I go, ye cannot come. And he said unto them, Ye are from beneath ; I am from above : ye are of this world ; I am
- 24 not of this world. I said therefore unto you, that ye shall die in your sins : for if ye believe not that I am *he*, ye shall die in
- 25 your sins. Then said they unto him, Who art thou ? And Jesus saith unto them, Even the same that I said unto you *from* the
- 26 beginning. I have many *things* to say and to judge of you : but he that sent me is true ; and I speak to the world those *things*
- 27 which I have heard of him. They understood not that he spake
- 28 to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of *man*, then shall ye know that I am *he*, and *that* I do nothing of myself ; but as my Father hath taught me,

I speak these *things*. And he that sent me is with me: the 29
Father hath not left me alone; for I do always those *things* that
please him. As he spake these *words*, many believed on him. 30
Then said Jesus to those Jews which believed on him, If ye 31
continue in my word, *then* are ye my disciples indeed; and ye 32
shall know the truth, and the truth shall make you free. They 33
answered him, We be Abraham's seed, and were never in bondage
to any *man*: how sayest thou, Ye shall be made free? Jesus 34
answered them, Verily, verily, I say unto you, Whosoever com-
mitteth sin is the servant of sin. And the servant abideth not 35
in the house for ever: *but* the son abideth ever. If the Son 36
therefore shall make you free, ye shall be free indeed. I know 37
that ye are Abraham's seed; but ye seek to kill me, because
my word hath no place in you. I speak *that* which I have seen 38
with my Father: and ye do *that* which ye have seen with your
father. They answered and said unto him, Abraham is our 39
father. Jesus saith unto them, If ye were Abraham's children,
ye would do the works of Abraham. But now ye seek to kill 40
me, a man that hath told you the truth, which I have heard of
God: this did not Abraham. Ye do the deeds of your father. 41
Then said they to him, We be not born of fornication; we have
one Father, *even* God. Jesus said unto them, If God were your 42
Father, ye would love me: for I proceeded forth and came from
God; neither came I of myself, but he sent me. Why do ye 43
not understand my speech? *even* because ye cannot hear my
word. Ye are of *your* father the devil, and the lusts of your 44
father ye will do. He was a murderer from the beginning, and
abode not in the truth, because there is no truth in him. When
he speaketh a lie, he speaketh of his own: for he is a liar, and
the father of it. And because I tell *you* the truth, ye believe 45
me not. Which of you convinceth me of sin? And if I say the 46
truth, why do ye not believe me? He that is of God heareth 47
God's words: ye therefore hear *them* not, because ye are not of
God. Then answered the Jews, and said unto him, Say we not 48
well that thou art a Samaritan, and hast a devil? Jesus an- 49
swered, I have not a devil; but I honour my Father, and ye
do dishonour me. And I seek not mine own glory: there is 50
one that seeketh and judgeth. Verily, verily, I say unto you, 51
If a man keep my saying, he shall never see death. Then said 52
the Jews unto him, Now we know that thou hast a devil. Abra-
ham is dead, and the prophets; and thou sayest, If a man keep
my saying, he shall never taste of death. Art thou greater than 53
our father Abraham, which is dead? and the prophets are dead:
whom makest thou thyself? Jesus answered, If I honour my- 54
self, my honour is nothing: it is my Father that honoureth me;
of whom ye say, that he is your God: yet ye have not known
him; but I know him: and if I should say, I know him not, I 55

shall be a liar like unto you : but I know him, and keep his
56 saying. Your father Abraham rejoiced to see my day : and he
57 saw it, and was glad. Then said the Jews unto him, Thou art
58 not yet fifty years old, and hast thou seen Abraham? Jesus
said unto them, Verily, verily, I say unto you, Before Abraham
59 was, I am. Then took they up stones to cast at him : but Jesus
hid himself, and went out of the temple, going through the midst
of them, and so passed by.

9 AND as *Jesus* passed by, he saw a man *which* was blind from
2 his birth. And his disciples asked him, saying, Master, who
3 did sin, this *man*, or his parents, that he was born blind? Jesus
answered, Neither hath this *man* sinned, nor his parents : but
4 that the works of God should be made manifest in him. I must
work the works of him that sent me, while it is day : the night
5 cometh, when no *man* can work. As long as I am in the world,
6 I am the light of the world. When he had thus spoken he spat
on the ground, and made clay of the spittle, and he anointed the
7 eyes of the blind man with the clay, and said unto him, Go, wash
in the pool of Siloam, (which is by interpretation, Sent.) He
went his way therefore, and washed, and came seeing.
8 The neighbours therefore, and they which before had seen
him that he was blind, said, Is not this he that sat and begged?
9 Some said, This is he : others *said*, He is like him : *but* he said,
10 I am *he*. Therefore said they unto him, How were thine eyes
11 opened? He answered and said, A man *that is* called Jesus made
clay, and anointed mine eyes, and said unto me, Go to the pool
of Siloam, and wash : and I went and washed, and I received
12 sight. Then said they unto him, Where is he? He said, I
know not.
13 They brought to the Pharisees him that aforetime was blind.
14 And it was the sabbath day when Jesus made the clay, and
15 opened his eyes. Then again the Pharisees also asked him how
he had received his sight. He said unto them, He put clay upon
16 mine eyes, and I washed, and do see. Therefore said some of
the Pharisees, This man is not of God, because he keepeth not
the sabbath day. Others said, How can a man *that is* a sinner
do such miracles? And there was a division among them.
17 They say unto the blind man again, What sayest thou of him,
that he hath opened thine eyes? He said, He is a prophet.
18 But the Jews did not believe concerning him, that he had been
blind, and received his sight, until they called the parents of
19 him that had received his sight. And they asked them, saying,
Is this your son, who ye say was born blind? how then doth he
20 now see? His parents answered them and said, We know that
21 this is our son, and that he was born blind : but by what means
he now seeth, we know not; or who hath opened his eyes, we

know not : he is of age ; ask him : he shall speak for himself. These *words* spake his parents, because they feared the Jews : 22 for the Jews had agreed already, that if any *man* did confess that he *was* Christ, he should be put out of the synagogue. There- 23 fore said his parents, He is of age ; ask him. Then again called 24 they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner. He answered and 25 said, Whether he be a sinner *or no*, I know not : one *thing* I know, that, whereas I was blind, now I see. Then said they to 26 him again, What did he to thee ? how opened he thine eyes ? He answered them, I have told you already, and ye did not hear : 27 wherefore would you hear *it* again ? will ye also be his disciples ? Then they reviled him, and said, Thou art his disciple ; but we 28 are Moses' disciples. We know that God spake unto Moses : *as* 29 *for this fellow*, we know not from whence he is. The man 30 answered and said unto them, Why herein is a marvellous *thing*, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners : but 31 if any *man* be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any *man* 32 opened the eyes of one that was born blind. If this *man* were 33 not of God, he could do nothing. They answered and said unto 34 him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out. Jesus heard that they had cast him 35 out ; and when he had found him, he said unto him, Dost thou believe on the Son of God ? He answered and said, Who is he, 36 Lord, that I might believe on him ? And Jesus said unto him, 37 Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. 38

And Jesus said, For judgment I am come into this world, that 39 they which see not might see ; and that they which see might be made blind. And *some* of the Pharisees which were with him 40 heard these *words*, and said unto him, Are we blind also ? Jesus 41 said unto them, If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth. 10 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the 2 shepherd of the sheep. To him the porter openeth ; and the 3 sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own 4 sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will 5 flee from him : for they know not the voice of strangers. This 6 parable spake Jesus unto them : but they understood not what *things* they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, 7

8 I am the door of the sheep. All that ever came before me are
9 thieves and robbers : but the sheep did not hear them. I am
the door : by me if any *man* enter in, he shall be saved, and
10 shall go in and out, and find pasture. The thief cometh not,
but for to steal, and to kill, and to destroy : I am come that
they might have life, and that they might have *it more* abund-
11 antly. I am the good shepherd : the good shepherd giveth
12 his life for the sheep. But *he that is* a hireling, and not the shep-
herd, whose own the sheep are not, seeth the wolf coming, and
leaveth the sheep, and fleeth : and the wolf catcheth them, and
13 scattereth the sheep. The hireling fleeth, because he is a hire-
14 ling, and careth not for the sheep. I am the good shepherd,
15 and know my *sheep*, and am known of mine. As the Father
knoweth me, *even so* know I the Father : and I lay down my life
16 for the sheep. And other sheep I have, which are not of this
fold : them also I must bring, and they shall hear my voice ;
17 and there shall be one fold, *and* one shepherd. Therefore doth
my Father love me, because I lay down my life, that I might
18 take it again. No *man* taketh it from me, but I lay it down of
myself. I have power to lay it down, and I have power to take
it again. This commandment have I received of my Father.
19 There was a division therefore again among the Jews for these
20 sayings. And many of them said, He hath a devil, and is mad ;
21 why hear ye him ? Others said, These are not the words of him
that hath a devil. Can a devil open the eyes of the blind ?
22 And it was at Jerusalem *the feast of* the dedication, and it was
23 winter. And Jesus walked in the temple in Solomon's porch.
24 Then came the Jews round about him, and said unto him, How
long dost thou make us to doubt ? If thou be the Christ, tell us
25 plainly. Jesus answered them, I told you, and ye believe not :
the works that I do in my Father's name, they bear witness of
26 me. But ye believe not, because ye are not of my sheep, as I
27 said unto you. My sheep hear my voice, and I know them, and
28 they follow me : and I give unto them eternal life ; and they
shall never perish, neither shall any *man* pluck them out of my
29 hand. My Father, which gave *them* me, is greater than all ;
30 and no *man* is able to pluck *them* out of my Father's hand. I and
31 *my* Father are one. Then the Jews took up stones again to stone
32 him. Jesus answered them, Many good works have I shewed
you from my Father ; for which of those works do ye stone me ?
33 The Jews answered him, saying, For a good work we stone thee
not ; but for blasphemy ; and because that thou, being a man,
34 makest thyself God. Jesus answered them, Is it not written in
35 your law, I said, Ye are gods ? If he called them gods, unto
whom the word of God came, and the scripture cannot be broken ;
36 say ye *of him*, whom the Father hath sanctified, and sent into
the world, Thou blasphemest ; because I said, I am the Son of

God? If I do not the works of my Father, believe me not. 37
But if I do, though ye believe not me, believe the works : that ye 38
may know, and believe, that the Father *is* in me, and I in him.
Therefore they sought again to take him : but he escaped out 39
of their hand, and went away again beyond Jordan into the 40
place where John at first baptized ; and there he abode. And 41
many resorted unto him, and said, John did no miracle : but all
things that John spake of this *man* were true. And many believed 42
on him there.

11 NOW a certain *man* was sick, *named* Lazarus, of Bethany,
the town of Mary and her sister Martha. It was *that* Mary which 2
anointed the Lord with ointment, and wiped his feet with her
hair, whose brother Lazarus was sick.) Therefore *his* sisters sent 3
unto him, saying, Lord, behold, he whom thou lovest is sick.
When Jesus heard *that*, he said, This sickness is not unto death, 4
but for the glory of God, that the Son of God might be glorified
thereby. Now Jesus loved Martha, and her sister, and Lazarus. 5
When he had heard therefore that he was sick, he abode two days 6
still in the *same* place where he was. Then after that saith he to 7
his disciples, Let us go into Judea again. *His* disciples say unto 8
him, Master, the Jews of late sought to stone thee ; and goest
thou thither again? Jesus answered, Are there not twelve hours 9
in the day? If any *man* walk in the day, he stumbleth not,
because he seeth the light of this world. But if a man walk in 10
the night, he stumbleth, because there is no light in him. These 11
things said he : and after that he saith unto them, Our friend
Lazarus sleepeth ; but I go, that I may awake him out of sleep.
Then said his disciples, Lord, if he sleep, he shall do well. 12
Howbeit Jesus spake of his death : but they thought that he had 13
spoken of taking of rest in sleep. Then said Jesus unto them 14
plainly, Lazarus is dead. And I am glad for your sakes that I 15
was not there, to the intent ye may believe ; nevertheless let us go
unto him. Then said Thomas, which is called Didymus, unto *his* 16
fellow-disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had *lien* in the grave 17
four days already. Now Bethany was nigh unto Jerusalem, 18
about fifteen furlongs off : and many of the Jews came to Martha 19
and Mary, to comfort them concerning their brother. Then 20
Martha, as soon as she heard that Jesus was coming, went and
met him : but Mary sat *still* in the house. Then said Martha 21
unto Jesus, Lord, if thou hadst been here, my brother had not
died. But I know, that even now, whatsoever thou wilt ask of 22
God, God will give *it* thee. Jesus saith unto her, Thy brother 23
shall rise again. Martha saith unto him, I know that he shall rise 24
again in the resurrection at the last day. Jesus said unto her, 25
I am the resurrection, and the life : he that believeth in me,

26 though he were dead, *yet* shall he live : and whosoever liveth and
27 believeth in me shall never die. Believest thou this ? She saith
unto him, Yea, Lord : I believe that thou art the Christ, the Son
28 of God, which should come into the world. And when she had
so said, she went her way, and called Mary her sister secretly,
29 saying, The Master is come, and calleth for thee. As soon as
30 she heard *that*, she arose quickly, and came unto him. Now Jesus
was not yet come into the town, but was in *that* place where
31 Martha met him. The Jews then which were with her in the
house, and comforted her, when they saw Mary, that she rose
up hastily and went out, followed her, saying, She goeth unto
32 the grave to weep there. Then when Mary was come where
Jesus was, and saw him, she fell down at his feet, saying unto him,
33 Lord, if thou hadst been here, my brother had not died. When
Jesus therefore saw her weeping, and the Jews also weeping
which came with her, he groaned in the spirit, and was troubled,
34 and said, Where have ye laid him ? They say unto him, Lord,
35, 36 come and see. Jesus wept. Then said the Jews, Behold, how
37 he loved him. And some of them said, Could not this *man*,
which opened the eyes of the blind, have caused that even this
38 *man* should not have died ? Jesus therefore again groaning in
himself cometh to the grave. It was a cave, and a stone lay upon
39 it. Jesus said, Take ye away the stone. Martha, the sister of
him that was dead, saith unto him, Lord, by this time he stinketh :
40 for he hath been *dead* four days. Jesus saith unto her, Said I
not unto thee, that, if thou wouldest believe, thou shouldest see
41 the glory of God ? Then they took away the stone *from the place*
where the dead was laid. And Jesus lifted up *his* eyes, and said,
42 Father, I thank thee that thou hast heard me. And I knew that
thou hearest me always : but because of the people which stand
43 by I said *it*, that they may believe that thou hast sent me. And
when he thus had spoken, he cried with a loud voice, Lazarus,
44 come forth. And he that was dead came forth, bound hand and
foot with graveclothes : and his face was bound about with a
napkin. Jesus saith unto them, Loose him, and let *him* go.
45 Then many of the Jews which came to Mary, and had seen
46 *the things* which Jesus did, believed on him. But some of them
went their ways to the Pharisees, and told them what *things*
47 Jesus had done. Then gathered the chief priests and the Phari-
sees a council, and said, What do we ? for this man doeth many
48 miracles. If we let him thus alone, all *men* will believe on him :
and the Romans shall come and take away both our place and
49 nation. And one of them, *named* Caiaphas, being the high priest
50 that *same* year, said unto them, Ye know nothing at all, nor
consider that it is expedient for us, that one man should die for
51 the people, and *that* the whole nation perish not. And this spake
he not of himself : but being high priest that year, he prophesied

that Jesus should die for *that* nation; And not for *that* nation 52 only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth 53 they took counsel together for to put him to death. Jesus there- 54 fore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover 55 was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then 56 sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a com- 57 mandment, that, if any *man* knew where he were, he should shew it, that they might take him.

12 THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: 2 but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, 3 and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then 4 saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred 5 pence, and given to the poor? This he said, not that he cared for 6 the poor; but because he was a thief, and had the bag, and bare what was put *therein*. Then said Jesus, Let her alone: against 7 the day of my burying hath she kept this. For the poor always 8 ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: 9 and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief 10 priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and 11 believed on Jesus.

On the next day much people that were come to the feast, 12 when they heard that Jesus was coming to Jerusalem, took 13 branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat 14 thereon; as it is written, Fear not, daughter of Sion: behold, 15 thy King cometh, sitting on an ass's colt. These *things* under- 16 stood not his disciples at the first: but when Jesus was glorified, then remembered they that these *things* were written of him, and *that* they had done these *things* unto him. The people there- 17 fore that was with him when he called Lazarus out of *his* grave, and raised him from the dead, bare record. For this cause the 18

people also met him, for that they heard that he had done this
19 miracle. The Pharisees therefore said among themselves, Perceive
ye how ye prevail nothing? behold, the world is gone after him.
20 And there were certain Greeks among them that came up to
21 worship at the feast: the same came therefore to Philip, which
was of Bethsaida of Galilee, and desired him, saying, Sir, we would
22 see Jesus. Philip cometh and telleth Andrew: and again
23 Andrew and Philip tell Jesus. And Jesus answered them,
saying, The hour is come, that the Son of man should be glorified.
24 Verily, verily, I say unto you, Except a corn of wheat fall into the
ground and die, it abideth alone: but if it die, it bringeth forth
25 much fruit. He that loveth his life shall lose it; and he that
26 hateth his life in this world shall keep it unto life eternal. If any
man serve me, let him follow me; and where I am, there shall
also my servant be: if any *man* serve me, him will *my* Father
27 honour. Now is my soul troubled; and what shall I say?
Father, save me from this hour: but for this cause came I unto
28 this hour. Father, glorify thy name. Then came there a voice
from heaven, *saying*, I have both glorified *it*, and will glorify *it*
29 again. The people therefore, that stood *by*, and heard *it*, said
30 that it thundered: others said, An angel spake to him. Jesus
answered and said, This voice came not because of me, but for
31 your sakes. Now is the judgment of this world: now shall
32 the prince of this world be cast out. And I, if I be lifted up from
33 the earth, will draw all *men* unto me. This he said, signifying
34 what death he should die. The people answered him, We have
heard out of the law that Christ abideth for ever: and how sayest
thou, The Son of man must be lifted up? who is this Son of man?
35 Then Jesus said unto them, Yet a little while is the light with
you. Walk while ye have the light, lest darkness come upon
you: for he that walketh in darkness knoweth not whither he
36 goeth. While ye have light, believe in the light, that ye may be
the children of light. These *things* spake Jesus, and departed,
and did hide himself from them.
37 But though he had done so many miracles before them, *yet*
38 they believed not on him: that the saying of Esaias the prophet
might be fulfilled, which he spake, Lord, who hath believed our
report? and to whom hath the arm of the Lord been revealed?
39 Therefore they could not believe, because that Esaias said again,
40 He hath blinded their eyes, and hardened their heart; that they
should not see with *their* eyes, nor understand with *their* heart,
41 and be converted, and I should heal them. These *things* said
42 Esaias, when he saw his glory, and spake of him. Nevertheless
among the *chief* rulers also many believed on him; but because
of the Pharisees they did not confess *him*, lest they should be
43 put out of the synagogue: for they loved the praise of men more
than the praise of God.

Jesus cried and said, He that believeth on me, believeth not 44
on me, but on him that sent me. And he that seeth me seeth 45
him that sent me. I am come a light into the world, that who- 46
soever believeth on me should not abide in darkness. And if any 47
man hear my words, and believe not, I judge him not: for I
came not to judge the world, but to save the world. He that 48
rejecteth me, and receiveth not my words, hath *one* that judgeth
him: the word that I have spoken, the same shall judge him in
the last day. For I have not spoken of myself; but the Father 49
which sent me, he gave me a commandment, what I should say,
and what I should speak. And I know that his commandment 50
is life everlasting: whatsoever I speak therefore, even as the
Father said unto me, so I speak.

13 NOW before the feast of the passover, when Jesus knew
that his hour was come that he should depart out of this world
unto the Father, having loved his own which were in the world,
he loved them unto the end. And supper being ended, the devil 2
having now put into the heart of Judas Iscariot, Simon's *son*,
to betray him; Jesus knowing that the Father had given all 3
things into his hands, and that he was come from God, and went
to God; he riseth from supper, and laid aside *his* garments; and 4
took a towel, and girded himself. After that, he poureth water 5
into a bason, and began to wash the disciples' feet, and to wipe
them with the towel wherewith he was girded. Then cometh he 6
to Simon Peter: and *Peter* saith unto him, Lord, dost thou wash
my feet? Jesus answered and said unto him, What I do thou 7
knowest not now; but thou shalt know hereafter. Peter saith 8
unto him, Thou shalt never wash my feet. Jesus answered him,
If I wash thee not, thou hast no part with me. Simon Peter 9
saith unto him, Lord, not my feet only, but also *my* hands and
my head. Jesus saith to him, He that is washed needeth not save 10
to wash *his* feet, but is clean every whit: and ye are clean, but
not all. For he knew who should betray him; therefore said he, 11
Ye are not all clean.

So after he had washed their feet, and had taken his garments, 12
and was set down again, he said unto them, Know ye what I
have done to you? Ye call me Master and Lord: and ye say 13
well; for so I am. If I then, *your* Lord and Master, have washed 14
your feet; ye also ought to wash one another's feet. For I have 15
given you an example, that ye should do as I have done to you.
Verily, verily, I say unto you, The servant is not greater than his 16
lord; neither he that is sent greater than he that sent him. If 17
ye know these *things*, happy are ye if ye do them. I speak not 18
of you all: I know whom I have chosen: but that the scripture
may be fulfilled, He that eateth bread with me hath lifted up his
heel against me. Now I tell you before it come, that, when it is 19

20 come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that *he* should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no *man* at the table knew for what intent he spake this unto him. For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or that he should give something to the poor. He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, *The cock* shall not crow, till thou hast denied me thrice.

14 LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it* were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no *man* cometh unto the Father, but by me. If ye had known me, ye should have known my Father also:

and from henceforth ye know him, and have seen him. Philip 8
saith unto him, Lord, shew us the Father, and it sufficeth us.
Jesus saith unto him, Have I been so long time with you, and yet 9
hast thou not known me, Philip? he that hath seen me hath seen
the Father; and how sayest thou *then*, Shew us the Father?
Believest thou not that I am in the Father, and the Father in 10
me? the words that I speak unto you, I speak not of myself:
but the Father that dwelleth in me, he doeth the works. Believe 11
me that I *am* in the Father, and the Father in me: or else believe
me for the very works' sake. Verily, verily, I say unto you, He 12
that believeth on me, the works that I do shall he do also; and
greater *works* than these shall he do; because I go unto my Father.
And whatsoever ye shall ask in my name, that will I do, that the 13
Father may be glorified in the Son. If ye shall ask any *thing* in 14
my name, I will do it.

If ye love me, keep my commandments. And I will pray the 15, 16
Father, and he shall give you another Comforter, that he may
abide with you for ever; *Even* the Spirit of truth; whom the 17
world cannot receive, because it seeth him not, neither knoweth
him: but ye know him; for he dwelleth with you, and shall be
in you. I will not leave you comfortless: I will come to you. 18
Yet a little while, and the world seeth me no more; but ye see 19
me: because I live, ye shall live also. At that day ye shall 20
know that I *am* in my Father, and you in me, and I in you. He 21
that hath my commandments, and keepeth them, he it is that
loveth me: and he that loveth me shall be loved of my Father,
and I will love him, and will manifest myself to him. Judas 22
saith unto him, not Iscariot, Lord, how is it that thou wilt mani-
fest thyself unto us, and not unto the world? Jesus answered 23
and said unto him, If a man love me, he will keep my words:
and my Father will love him, and we will come unto him, and make
our abode with him. He that loveth me not keepeth not my 24
sayings: and the word which you hear is not mine, but the
Father's which sent me.

These *things* have I spoken unto you, being yet present with 25
you. But the Comforter, *which is* the Holy Ghost, whom the 26
Father will send in my name, he shall teach you all *things*, and
bring all *things* to your remembrance, whatsoever I have said
unto you. Peace I leave with you, my peace I give unto you: 27
not as the world giveth, give I unto you. Let not your heart be
troubled, neither let it be afraid. Ye have heard how I said 28
unto you, I go away, and come *again* unto you. If ye loved me,
ye would rejoice, because I said, I go unto the Father: for my
Father is greater than I. And now I have told you before it 29
come to pass, that, when it is come to pass, ye might believe.
Hereafter I will not talk much with you: for the prince of this 30
world cometh, and hath nothing in me. But that the world 31

may know that I love the Father; and as the Father gave me commandment, *even* so I do. Arise, let us go hence.

- 15 I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away : and
every *branch* that beareth fruit, he purgeth it, that it may bring
3 forth more fruit. Now ye are clean through the word which I
4 have spoken unto you. Abide in me, and I in you. As the
branch cannot bear fruit of itself, except it abide in the vine ; no
5 more can ye, except ye abide in me. I am the vine, ye *are* the
branches : He that abideth in me, and I in him, the same bringeth
6 forth much fruit : for without me ye can do nothing. If a man
abide not in me, he is cast forth as a branch, and is withered ;
and *men* gather them, and cast *them* into the fire, and they are
7 burned. If ye abide in me, and my words abide in you, ye shall
8 ask what ye will, and it shall be done unto you. Herein is my
Father glorified, that ye bear much fruit ; so shall ye be my
9 disciples. As the Father hath loved me, so have I loved you :
10 continue ye in my love. If ye keep my commandments, ye shall
abide in my love ; even as I have kept my Father's command-
ments, and abide in his love.
11 These *things* have I spoken unto you, that my joy might remain
12 in you, and *that* your joy might be full. This is my command-
13 ment, That ye love one another, as I have loved you. Greater
love hath no *man* than this, that a man lay down his life for his
14 friends. Ye are my friends, if ye do whatsoever I command you.
15 Henceforth I call you not servants ; for the servant knoweth not
what his lord doeth : but I have called you friends ; for all
things that I have heard of my Father I have made known unto
16 you. Ye have not chosen me, but I have chosen you, and or-
dained you, that you should go and bring forth fruit, and *that*
your fruit should remain : that whatsoever ye shall ask of the
17 Father in my name, he may give it you. These *things* I command
18 you, that ye love one another. If the world hate you, ye know
19 that it hated me before *it* hated you. If ye were of the world, the
world would love his own : but because ye are not of the world,
but I have chosen you out of the world, therefore the world hateth
20 you. Remember the word that I said unto you, The servant is
not greater than his lord. If they have persecuted me, they will
also persecute you ; if they have kept my saying, they will keep
21 yours also. But all these *things* will they do unto you for my
22 name's sake, because they know not him that sent me. If I had
not come and spoken unto them, they had not had sin : but now
23 they have no cloke for their sin. He that hateth me hateth my
24 Father also. If I had not done among them the works which
none other *man* did, they had not had sin : but now have they
25 both seen and hated both me and my Father. But *this cometh*

to pass, that the word might be fulfilled that is written in their law. They hated me without a cause. But when the Comforter ²⁶ is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me : and ye also shall bear witness, because ye have been with me from ²⁷ the beginning.

16 THESE *things* have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, ² the time cometh, that whosoever killeth you will think that he doeth God service. And these *things* will they do unto you, ³ because they have not known the Father, nor me. But these ⁴ *things* have I told you, that when the time shall come, ye may remember that I told you of them. And these *things* I said not unto you at the beginning, because I was with you. But now I ⁵ go my way to him that sent me ; and none of you asketh me, Whither goest thou ? But because I have said these *things* unto ⁶ you, sorrow hath filled your heart. Nevertheless I tell you the ⁷ truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove ⁸ the world of sin, and of righteousness, and of judgment : of sin, ⁹ because they believe not on me ; of righteousness, because I go ¹⁰ to my Father, and ye see me no more ; of judgment, because the ¹¹ prince of this world is judged.

I have yet many *things* to say unto you, but ye cannot bear ¹² *them* now. Howbeit when he, the Spirit of truth, is come, he ¹³ will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, *that* shall he speak : and he will shew you *things* to come. He shall glorify me : for he shall ¹⁴ receive of mine, and shall shew *it* unto you. All *things* that the ¹⁵ Father hath are mine : therefore said I, that he shall take of mine, and shall shew *it* unto you. A little while, and ye shall ¹⁶ not see me : and again, a little while, and ye shall see me, because I go to the Father.

Then said *some* of his disciples among themselves, What is this ¹⁷ that he saith unto us, A little while, and ye shall not see me : and again, a little while, and ye shall see me : and, Because I ¹⁸ go to the Father ? They said therefore, What is this that he ¹⁹ saith, A little while ? we cannot tell what he saith. Now Jesus ²⁰ knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall ²¹ see me ? Verily, verily, I say unto you, That ye shall weep and ²² lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is ²³ in travail hath sorrow, because her hour is come : but as soon as

she is delivered of the child, she remembereth no more the
22 anguish, for joy that a man is born into the world. And ye now
therefore have sorrow : but I will see you again, and your heart
23 shall rejoice, and your joy no *man* taketh from you. And in
that day ye shall ask me nothing. Verily, verily, I say unto you,
Whatsoever ye shall ask the Father in my name, he will give *it*
24 you. Hitherto have ye asked nothing in my name : ask, and ye
25 shall receive, that your joy may be full. These *things* have I
spoken unto you in proverbs : but the time cometh, when I
shall no more speak unto you in proverbs, but I shall shew you
26 plainly of the Father. At that day ye shall ask in my name : and
27 I say not unto you, that I will pray the Father for you : for the
Father himself loveth you, because ye have loved me, and have
28 believed that I came out from God. I came forth from the
Father, and am come into the world : again, I leave the world,
and go to the Father.
29 His disciples said unto him, Lo, now speakest thou plainly,
30 and speakest no proverb. Now are we sure that thou knowest
all *things*, and needest not that any *man* should ask thee : by this
31 we believe that thou camest forth from God. Jesus answered
32 them, Do ye now believe ? Behold, the hour cometh, yea, is
now come, that ye shall be scattered, every man to his own, and
shall leave me alone : and *yet* I am not alone, because the Father
33 is with me. These *things* I have spoken unto you, that in me ye
might have peace. In the world ye shall have tribulation : but
be of good cheer ; I have overcome the world.

17 THESE *words* spake Jesus, and lifted up his eyes to heaven,
and said, Father, the hour is come ; glorify thy Son, that thy Son
2 also may glorify thee : as thou hast given him power over all
flesh, that he should give eternal life to as many as thou hast
3 given him. And this is life eternal, that they might know thee
4 the only true God, and Jesus Christ, whom thou hast sent. I
have glorified thee on the earth : I have finished the work which
5 thou gavest me to do. And now, O Father, glorify thou me with
thine own self with the glory which I had with thee before the
world was.
6 I have manifested thy name unto the men which thou gavest
me out of the world : thine they were, and thou gavest them me ;
7 and they have kept thy word. Now they have known that all
8 *things* whatsoever thou hast given me are of thee. For I have
given unto them the words which thou gavest me ; and they
have received *them*, and have known surely that I came out from
9 thee, and they have believed that thou didst send me. I pray
for them : I pray not for the world, but for *them* which thou hast
10 given me ; for they are thine. And all mine are thine, and thine
11 are mine ; and I am glorified in them. And *now* I am no more in

the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them ¹² in the world, I kept them in thy name : *those* that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled. And now come I to thee ; ¹³ and these *things* I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word ; and the ¹⁴ world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take ¹⁵ them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the ¹⁶ world. Sanctify them through thy truth : thy word is truth. ¹⁷ As thou hast sent me into the world, even *so* have I also sent them ¹⁸ into the world. And for their sakes I sanctify myself, that they ¹⁹ also might be sanctified through the truth. Neither pray I ²⁰ for these alone, but for them also which shall believe on me through their word ; that they all may be one ; as thou, Father, ²¹ *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory ²² which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may ²³ be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, ²⁴ I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee : but ²⁵ I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare ²⁶ *it* : that the love *wherewith* thou hast loved me may be in them, and I in them.

18 WHEN Jesus had spoken these *words*, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place : for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band *of men*, ³ and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing ⁴ all *things* that should come upon him, went forth, and said unto them, Whom seek ye ? They answered him, Jesus of Nazareth. ⁵ Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, ⁶ I am *he*, they went backward, and fell to the ground. Then ⁷ asked he them again, Whom seek ye ? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he* : if ⁸

- 9 therefore ye seek me, let these go their way : that the saying might be fulfilled, which he spake, Of them which thou gavest me
10 have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear.
11 The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?
12 Then the band and the captain and officers of the Jews took
13 Jesus, and bound him, and led him away to Annas first ; for he was father in law to Caiaphas, which was the high priest that
14 same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
15 And Simon Peter followed Jesus, and *so did* another disciple : that disciple was known unto the high priest, and went in with
16 Jesus into the palace of the high priest. But Peter stood at the door without. Then went out *that* other disciple, which was known unto the high priest, and spake unto her that kept the
17 door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples ?
18 He saith, I am not. And the servants and officers stood *there*, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself.
19 The high priest then asked Jesus of his disciples, and of his
20 doctrine. Jesus answered him, I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the
21 Jews always resort ; and in secret have I said nothing. Why askest thou me ? ask them which heard *me*, what I have said
22 unto them : behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest
23 so ? Jesus answered him, If I have spoken evil, bear witness of the evil : but if well, why smitest thou me ? Now Annas had sent him bound unto Caiaphas the high priest.
25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples ? He
26 denied *it*, and said, I am not. One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not
27 I see thee in the garden with him ? Peter then denied again : and immediately *the* cock crew.
28 Then led they Jesus from Caiaphas unto the hall of judgment : and it was early ; and they themselves went not into the judgment hall, lest they should be defiled ; but that they might eat
29 the passover. Pilate then went out unto them, and said, What
30 accusation bring you against this man ? They answered and said unto him, If he were not a malefactor, we would not have delivered
31 him up unto thee. Then said Pilate unto them, Take ye him, and

judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any *man* to death : that the 32 saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment 33 hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this *thing* 34 of thyself, or did others tell *it* thee of me? Pilate answered, Am 35 I a Jew? Thine own nation and the chief priests have delivered thee unto me : what hast thou done? Jesus answered, My 36 kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate there- 37 fore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said 38 this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*. But ye have a custom, that I should 39 release unto you one at the passover : will ye therefore *that* I release unto you the King of the Jews? Then cried they all 40 again, saying, Not this *man*, but Barabbas. Now Barabbas was a robber. 19 Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and 2 put *it* on his head, and they put on him a purple robe, and said, Hail, King of the Jews : and they smote him with their hands. 3 Pilate therefore went forth again, and saith unto them, Behold, 4 I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, 5 and the purple robe. And *Pilate* saith unto them, Behold the man. When the chief priests therefore and officers saw him, 6 they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him* : for I find no fault in him. The Jews answered him, We have a law, and by our law 7 he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more 8 afraid; and went again into the judgment hall, and saith unto 9 Jesus, Whence art thou? But Jesus gave him no answer. Then 10 saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power 11 *at all* against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin. And from 12 thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this *man* go, thou art not Cesar's friend : who- 13 soever maketh himself a king speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and

- sat down in the judgment seat in a place *that* is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified.
- And they took Jesus, and led *him* away. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha : where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and *also his* coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These *things* therefore the soldiers did.
- Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw *his* mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour *that* disciple took her unto his own home.
- After this, Jesus knowing that all *things* were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, It is finished : and he bowed *his* head, and gave up the ghost.
- The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs : but one of the soldiers with a spear pierced his side, and forthwith

came there out blood and water. And he that saw *it* bare record, 35
and his record is true : and he knoweth that he saith true, that
ye might believe. For these *things* were done, that the scripture 36
should be fulfilled, A bone of him shall not be broken. And 37
again another scripture saith, They shall look on *him* whom they
pierced.

And after this Joseph of Arimathea, being a disciple of Jesus, 38
but secretly for fear of the Jews, besought Pilate that he might
take away the body of Jesus : and Pilate gave *him* leave. He
came therefore, and took the body of Jesus. And there came also 39
Nicodemus, which at the first came to Jesus by night, and brought
a mixture of myrrh and aloes, about an hundred pound *weight*.
Then took they the body of Jesus, and wound it in linen clothes 40
with the spices, as the manner of the Jews is to bury. Now in 41
the place where he was crucified there was a garden ; and in the
garden a new sepulchre, wherein was never man yet laid. There 42
laid they Jesus therefore because of the Jews' preparation *day* ;
for the sepulchre was nigh at hand.

20 THE first *day* of the week cometh Mary Magdalene early,
when it was yet dark, unto the sepulchre, and seeth the stone
taken away from the sepulchre. Then she runneth, and cometh 2
to Simon Peter, and to the other disciple, whom Jesus loved,
and saith unto them, They have taken away the Lord out of
the sepulchre, and we know not where they have laid him. Peter 3
therefore went forth, and *that* other disciple, and came to the
sepulchre. So they ran both together : and the other disciple 4
did outrun Peter, and came first to the sepulchre. And he stoop-
ing down, and looking in, saw the linen clothes lying ; yet went 5
he not in. Then cometh Simon Peter following him, and went 6
into the sepulchre, and seeth the linen clothes lie, and the napkin, 7
that was about his head, not lying with the linen clothes, but
wrapped together in a place by itself. Then went in also *that* 8
other disciple, which came first to the sepulchre, and he saw,
and believed. For as yet they knew not the scripture, that he 9
must rise again from the dead. Then the disciples went away 10
again unto their own home.

But Mary stood without at the sepulchre weeping : and as 11
she wept, she stooped down, and looked into the sepulchre, and 12
seeth two angels in white sitting, the one at the head, and the
other at the feet, where the body of Jesus had lain. And they 13
say unto her, Woman, why weepest thou ? She saith unto them,
Because they have taken away my Lord, and I know not where
they have laid him. And when she had thus said, she turned 14
herself back, and saw Jesus standing, and knew not that it was
Jesus. Jesus saith unto her, Woman, why weepest thou ? whom 15
seekest thou ? She, supposing him to be the gardener, saith

unto him, Sir, if thou have borne him *hence*, tell me where thou
16 hast laid him, and I will take him away. Jesus saith unto her,
Mary. She turned herself, and saith unto him, Rabboni; which
17 is to say, Master. Jesus saith unto her, Touch me not; for I am
not yet ascended to my Father: but go to my brethren, and say
unto them, I ascend unto my Father, and your Father; and to
18 my God, and your God. Mary Magdalene came and told the
disciples that she had seen the Lord, and *that* he had spoken
these *things* unto her.

19 Then the same day at evening, being the first *day* of the week,
when the doors were shut where the disciples were assembled for
fear of the Jews, came Jesus and stood in the midst, and saith
20 unto them, Peace *be* unto you. And when he had so said, he
shewed unto them *his* hands and his side. Then were the dis-
21 ciples glad, when they saw the Lord. Then said Jesus to them
again, Peace *be* unto you: as *my* Father hath sent me, even so
22 send I you. And when he had said this, he breathed on *them*,
23 and saith unto them, Receive ye the Holy Ghost: whose soever
sins ye remit, they are remitted unto them; *and* whose soever
sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with
25 them when Jesus came. The other disciples therefore said unto
him, We have seen the Lord. But he said unto them, Except
I shall see in his hands the print of the nails, and put my finger
into the print of the nails, and thrust my hand into his side, I
26 will not believe. And after eight days again his disciples were
within, and Thomas with them: *then* came Jesus, the doors
being shut, and stood in the midst, and said, Peace *be* unto you.
27 Then saith he to Thomas, Reach hither thy finger, and behold
my hands; and reach *hither* thy hand, and thrust *it* into my side:
28 and be not faithless, but believing. And Thomas answered and
29 said unto him, My Lord and my God. Jesus saith unto him,
Thomas, because thou hast seen me, thou hast believed: blessed
are they that have not seen, and *yet* have believed.

30 And many other signs truly did Jesus in the presence of his
31 disciples, which are not written in this book: but these are
written, that ye might believe that Jesus is the Christ, the Son
of God; and that believing ye might have life through his name.

21 AFTER these *things* Jesus shewed himself again to the
disciples at the sea of Tiberias; and on this wise shewed he *him-*
2 *self*. There were together Simon Peter, and Thomas called
Didymus, and Nathanael of Cana in Galilee, and the *sons* of
3 Zebedee, and two other of his disciples. Simon Peter saith unto
them, I go a fishing. They say unto him, We also go with thee.
They went forth, and entered into a ship immediately; and that
4 night they caught nothing. But when the morning was now

come, Jesus stood on the shore : but the disciples knew not that
it was Jesus. Then Jesus saith unto them, Children, have ye 5
any meat? They answered him, No. And he said unto them, 6
Cast the net on the right side of the ship, and ye shall find. They
cast therefore, and now they were not able to draw it for the
multitude of fishes. Therefore that disciple whom Jesus loved 7
saith unto Peter, It is the Lord. Now when Simon Peter heard
that it was the Lord, he girt *his* fisher's coat unto him, (for he
was naked,) and did cast himself into the sea. And the other 8
disciples came in a little ship; (for they were not far from land,
but as it were two hundred cubits,) dragging the net with fishes.
As soon then as they were come to land, they saw a fire of coals 9
there, and fish laid thereon, and bread. Jesus saith unto them, 10
Bring of the fish which ye have now caught. Simon Peter went 11
up, and drew the net to land full of great fishes, an hundred and
fifty *and* three : and for all there were so many, *yet* was not the
net broken. Jesus saith unto them, Come *and* dine. And none 12
of the disciples durst ask him, Who art thou? knowing that it
was the Lord. Jesus then cometh, and taketh bread, and giveth 13
them, and fish likewise. This *is* now the third time *that* Jesus 14
shewed himself to his disciples, after that he was risen from the
dead.

So when they had dined, Jesus saith to Simon Peter, Simon, 15
son of Jonas, lovest thou me more than these? He saith unto
him, Yea, Lord; thou knowest that I love thee. He saith unto 16
him, Feed my lambs. He saith to him again the second time,
Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea,
Lord; thou knowest that I love thee. He saith unto him, Feed
my sheep. He saith unto him the third time, Simon, *son* of 17
Jonas, lovest thou me? Peter was grieved because he said unto
him the third time, Lovest thou me? And he said unto him,
Lord, thou knowest all *things*; thou knowest that I love thee.
Jesus saith unto him, Feed my sheep. Verily, verily, I say unto 18
thee, When thou wast young, thou girdedst thyself, and walkedst
whither thou wouldest : but when thou shalt be old, thou shalt
stretch forth thy hands, and another shall gird thee, and carry
thee whither thou wouldest not. This spake he, signifying by 19
what death he should glorify God. And when he had spoken
this, he saith unto him, Follow me. Then Peter, turning about, 20
seeth the disciple whom Jesus loved following; which also leaned
on his breast at supper, and said, Lord, which is he that betrayeth
thee? Peter seeing him saith to Jesus, Lord, and what *shall* 21
this man do? Jesus saith unto him, If I will that he tarry till I 22
come, what *is that* to thee? follow thou me. Then went this 23
saying abroad among the brethren, that that disciple should not
die : yet Jesus said not unto him, He shall not die; but, If I will
that he tarry till I come, what *is that* to thee?

24 ¹ [This is the disciple which testifieth of these *things*, and wrote
25 these *things* : and we know that his testimony is true. And
there are also many other *things* which Jesus did, the which, if
they should be written every one, I suppose that even the world
itself could not contain the books that should be written. Amen.]

¹ This appendix may have been added to the main narrative at a later date. See Introduction.

JOHANNINE EPISTLES

1 JOHN

First Epistle of John.—*Is this a homily or an epistle? It has none of the ordinary marks of an epistle: it is addressed to nobody and contains no personal or even historical allusion. Yet clearly the author knows the persons whom he addresses, and arrogates to himself the right of speaking to them with fatherly counsel. Westcott calls it a Pastoral.*

Was the author of this Epistle also the author of the Gospel? Is the common authorship as clear in this case as in that of Luke's Gospel and the Acts? Yes, and no. There is much similarity in style and thought and many common expressions. But there are also many phrases peculiar to the Epistle, e.g. ὁμολογεῖν τὸν θεόν and the words χρίσμα and ψευδοπροφήται. And in two instances the ideas are different. In the Gospel the position of Christ as mediator between God and man is emphasised; in the Epistle there is apparently a direct relation between man and the Father. Further, while in the Gospel there is no expectation of the second coming, in the Epistle it is looked for in the near future.

The different object and destination of the two writings may, however, explain such contrasts.

Date.—*Probably the Gospel preceded the Epistle by some two years. The heresies combated were, in all likelihood, forms of Gnosticism and Docetism.*

1 *THAT* which was from the beginning, which we have heard,
 which we have seen with our eyes, which we have looked upon,
 and our hands have handled, of the Word of life; (for the life 2
 was manifested, and we have seen *it*, and bear witness, and shew
 unto you *that* eternal life, which was with the Father, and was
 manifested unto us;) *that* which we have seen and heard declare 3
 we unto you, that ye also may have fellowship with us: and
 truly our fellowship is with the Father, and with his Son Jesus
 Christ. And these *things* write we unto you, that your joy may 4
 be full. This then is the message which we have heard of him, 5
 and declare unto you, that God is light, and in him is no darkness
 at all. If we say that we have fellowship with him, and walk 6
 in darkness, we lie, and do not the truth: but if we walk in the 7
 light, as he is in the light, we have fellowship one with another,
 and the blood of Jesus Christ his Son cleanseth us from all sin.
 If we say that we have no sin, we deceive ourselves, and the truth 8
 is not in us. If we confess our sins, he is faithful and just to for- 9
 give us *our* sins, and to cleanse us from all unrighteousness. If 10
 we say that we have not sinned, we make him a liar, and his word
 is not in us.

2 *MY* little children, these *things* write I unto you, that ye sin
 not. And if any *man* sin, we have an advocate with the Father,

- 2 Jesus Christ *the* righteous : and he is the propitiation for our sins :
and not for ours only, but also for *the sins of* the whole world.
- 3 And hereby we do know that we know him, if we keep his com-
4 mandments. He that saith, I know him, and keepeth not his
5 commandments, is a liar, and the truth is not in him. But whoso
6 keepeth his word, in him verily is the love of God perfected : here-
7 by know we that we are in him. He that saith *he* abideth in him
8 I write no new commandment unto you, but an old command-
9 ment which ye had from the beginning. The old commandment
10 is the word which ye have heard from the beginning. Again,
11 a new commandment I write unto you, which *thing* is true in
12 him and in you : because the darkness is past, and the true light
13 now shineth. He that saith *he* is in the light, and hateth his
14 brother, is in darkness *even* until now. He that loveth his brother
15 abideth in the light, and there is none occasion of stumbling in
16 him. But he that hateth his brother is in darkness, and walketh
17 in darkness, and knoweth not whither he goeth, because that
18 darkness hath blinded his eyes.
- 19 I write unto you, little children, because *your* sins are forgiven
20 you for his name's sake. I write unto you, fathers, because ye
21 have known him that is from the beginning. I write unto you,
22 young men, because you have overcome the wicked one. I write
23 unto you, little children, because ye have known the Father. I
24 have written unto you, fathers, because ye have known him that
is from the beginning. I have written unto you, young men,
because ye are strong, and the word of God abideth in you, and
ye have overcome the wicked one. Love not the world, neither
the *things* that are in the world. If any *man* love the world, the
love of the Father is not in him. For all that is in the world,
the lust of the flesh, and the lust of the eyes, and the pride of life,
is not of the Father, but is of the world. And the world passeth
away, and the lust thereof : but he that doeth the will of God
abideth for ever. Little children, it is the last time : and as ye
have heard that antichrist shall come, even now are there many
antichrists ; whereby we know that it is the last time. They
went out from us, but they were not of us ; for if they had been
of us, they would *no doubt* have continued with us : but *they went*
out, that they might be made manifest that they were not all of
us. But ye have an unction from the Holy One, and ye know
all *things*. I have not written unto you because ye know not
the truth, but because ye know it, and that no lie is of the truth.
- Who is a liar but he that denieth that Jesus is the Christ ? He
is antichrist, that denieth the Father and the Son. Whosoever
denieth the Son, the same hath not the Father : [*but*] *he that*
acknowledgeth the Son hath the Father also. Let *that* therefore
abide in you, which ye have heard from the beginning. If *that*

which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is ²⁵ the promise that he hath promised us, *even* eternal life. These ²⁶ *things* have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, ²⁷ and ye need not that any *man* teach you : but as the same anointing teacheth you of all *things*, and is truth, and is no lie, and *even* as it hath taught you, ye shall abide in him. And now, little ²⁸ children, abide in him ; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ²⁹ ye know that he is righteous, ye know that every one which doeth righteousness is born of him.

3 BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, ² now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when he shall appear, we shall be like him ; for we shall see him as he is. And every *man* that ³ hath this hope in him purifieth himself, even as he is pure. Who- ⁴ soever committeth sin transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested ⁵ to take away our sins ; and in him is no sin. Whosoever abideth ⁶ in him sinneth not : whosoever sinneth hath not seen him, neither known him. Little children, let no *man* deceive you : he that ⁷ doeth righteousness is righteous, even as he is righteous. He ⁸ that committeth sin is of the devil ; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is ⁹ born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children ¹⁰ of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the be- ¹¹ ginning, that we should love one another. Not as Cain, *who* was ¹² *of that* wicked one, and slew his brother. And wherefore slew he him ? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. ¹³ We know that we have passed from death unto life, because we ¹⁴ love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer : and ye ¹⁵ know that no murderer hath eternal life abiding in him. Hereby ¹⁶ perceive we the love of *God*, because he laid down his life for us : and we ought to lay down *our* lives for the brethren. But whoso ¹⁷ hath *this* world's good, and seeth his brother hath need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him ? My little children, let us not love in ¹⁸

19 word, neither in tongue; but in deed and in truth. And hereby
 we know that we are of the truth, and shall assure our hearts
 20 before him. For if *our* heart condemn us, God is greater than
 21 our heart, and knoweth all *things*. Beloved, if our heart con-
 22 demn us not, *then* have we confidence towards God. And what-
 soever we ask, we receive of him, because we keep his command-
 23 ments, and do those *things* that are pleasing in his sight. And
 this is his commandment, That we should believe on the name
 of his Son Jesus Christ, and love one another, as he gave us com-
 24 mandment. And he that keepeth his commandments dwelleth
 in him, and he in him. And hereby we know that he abideth in
 us, by the Spirit which he hath given us.

4 BELOVED, believe not every spirit, but try the spirits
 whether they are of God : because many false prophets are gone
 2 out into the world. Hereby know ye the Spirit of God : Every
 spirit that confesseth that Jesus Christ is come in the flesh is of
 3 God : and every spirit that confesseth not that Jesus Christ is
 come in the flesh is not of God : and this is *that spirit* of anti-
 christ, whereof you have heard that it should come; and *even*
 4 now already is it in the world. Ye are of God, little children,
 and have overcome them : because greater is he that is in you,
 5 than he that is in the world. They are of the world, therefore
 6 speak they of the world, and the world heareth them. We are
 of God : he that knoweth God heareth us; *he* that is not of
 God heareth not us. Hereby know we the spirit of truth, and
 7 the spirit of error. Beloved, let us love one another : for love
 is of God; and every one that loveth is born of God, and
 8 knoweth God. He that loveth not, knoweth not God; for
 9 God is love. In this was manifested the love of God towards
 us, because that God sent his only begotten Son into the world,
 10 that we might live through him. Herein is love, not that we
 loved God, but that he loved us, and sent his Son *to be* the
 11 propitiation for our sins. Beloved, if God so loved us, we ought
 12 also to love one another. No *man* hath seen God at any time.
 If we love one another, God dwelleth in us, and his love is per-
 13 fected in us. Hereby know we that we dwell in him, and he
 in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son
 15 *to be* the Saviour of the world. Whosoever shall confess that
 Jesus is the Son of God, God dwelleth in him, and he in God.
 16 And we have known and believed the love that God hath to us.
 God is love; and he that dwelleth in love dwelleth in God, and
 17 God in him. Herein is our love made perfect, that we may
 have boldness in the day of judgment : because as he is, so
 18 are we in this world. There is no fear in love; but perfect love
 casteth out fear : because fear hath torment. He that feareth

is not made perfect in love. We love him, because he first loved 19
us. If a man say, I love God, and hateth his brother, he is a liar : 20
for he that loveth not his brother whom he hath seen, how can
he love God whom he hath not seen ? And this commandment 21
have we from him, That he who loveth God love his brother
also.

5 WHOSOEVER believeth that Jesus is the Christ is born of
God : and every one that loveth him that begat loveth him also
that is begotten of him. By this we know that we love the 2
children of God, when we love God, and keep his commandments.
For this is the love of God, that we keep his commandments : 3
and his commandments are not grievous. For whatsoever is 4
born of God overcometh the world : and this is the victory
that overcometh the world, *even* our faith. Who is he that 5
overcometh the world, but he that believeth that Jesus is the
Son of God ? This is he that came by water and blood, *even* 6
Jesus Christ ; not by water only, but by water and blood. And
it is the Spirit that beareth witness, because the Spirit is truth.
For there are three that bear record *in heaven, the Father, the* 7
Word, and the Holy Ghost : and these three are one. And there 8
are three that bear witness in earth, the Spirit, and the water, and
the blood : and *these* three agree in one. If we receive the wit- 9
ness of men, the witness of God is greater : for this is the witness
of God which he hath testified of his Son. He that believeth 10
on the Son of God hath the witness in himself : he that believeth
not God hath made him a liar ; because he believeth not the
record that God gave of his Son. And this is the record, that 11
God hath given to us eternal life, and this life is in his Son. He 12
that hath the Son hath life ; *and* he that hath not the Son of
God hath not life.

These *things* have I written unto you that believe on the name 13
of the Son of God ; that ye may know that ye have eternal life,
and that ye may believe on the name of the Son of God. And 14
this is the confidence that we have in him, that, if we ask any
thing according to his will, he heareth us : and if we know that 15
he hear us, whatsoever we ask, we know that we have the petitions
that we desired of him. If any *man* see his brother sin a sin *which* 16
is not unto death, he shall ask, and he shall give him life for them
that sin not unto death. There is a sin unto death : I do not
say that he shall pray for it. All unrighteousness is sin : and 17
there is a sin not unto death. We know that whosoever is born 18
of God sinneth not ; but he that is begotten of God keepeth him-
self, and *that* wicked one toucheth him not. *And* we know that 19
we are of God, and the whole world lieth in wickedness. And 20
we know that the Son of God is come, and hath given us an
understanding, that we may know him *that is* true, and we are

- 21 in him *that is true*, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen.

2 JOHN

Second Epistle of John.—*This is either a private letter, or a letter addressed to a Church described as an individual.*

In the first case "to the elect lady" may mean to the elect Kyria, or to the lady Ekklete, whichever be taken as a proper name. But v. 13 is a difficulty, for here the name Ekklete is applied to her sister. Could two sisters have the same name?

In the second case, which on the whole is more probable, we may suppose that a Church like that of Ephesus is in v. 13 greeting one of the Asian Churches, the elect sister and her children being the Church and its members.

- THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known
 2 the truth; for the truth's sake, which dwelleth in us, and shall be
 3 with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
 4 I rejoiced greatly that I found of thy children walking in truth,
 5 as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but *that* which he had from the beginning, that
 6 we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have
 7 heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
 8 Look to yourselves, that we lose not *those things* which we have
 9 wrought, but *that* we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the
 10 Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him
 11 God speed: for he that biddeth him God speed is partaker of his evil deeds.
 12 Having many *things* to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to
 13 face, that our joy may be full. The children of thy elect sister greet thee. Amen.

3 JOHN

Third Epistle of John.—*Addressed clearly to an individual, Gaius, and probably sent with the Second Epistle to the same destination. The Second Epistle is perhaps referred to in v. 9.*

Who Diotrephes was and what his relation was to the Church is not known. Apparently he objected to the supervision exercised by the Elder over the local Churches; but we cannot be sure whether his opposition was based on ecclesiastical or doctrinal grounds. Both Second and Third Epistles have been ascribed to John, but whether John the apostle or John the presbyter we cannot say. Date A.D. 110 or 125.

THE elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all *things* that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth *that* is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness to thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth.

I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church. Beloved, follow not *that which* is evil, but *that which* is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius hath good report of all *men*, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

I had many *things* to write, but I will not with ink and pen write unto thee: but I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. *Our* friends salute thee. Greet the friends by name.

THE APOCALYPSE

The Revelation of John.—This book is one of the most fascinating and also one of the most mysterious books of the New Testament. It is full of literary allusions to the Hebrew prophets. At the same time its Greek is very often faulty, as though the writer were using a language with which he was not intimately acquainted. Above all, it belongs to a branch of literary composition with which in a modern world we have no parallel. We can understand histories like those recorded in the Gospels, and Epistles like those of Paul and others, but Apocalyptic literature is strange and unfamiliar.

So long, however, as the book is considered as unique in character, we shall only accentuate its unintelligibility. As a matter of fact it is one of a class tolerably familiar to Jewish writers. There is Daniel and Ezekiel in the Old Testament, and certain portions of Isaiah and Zechariah. There are also outside the canon of scripture Apocalypses like the book of Enoch and 2 Esdras. The writer, anxious to do what he can to build up the faith of Christians in a time of great distress and persecution, adopts the form of the later Hebrew prophets, and recounts his thoughts as so many visions vouchsafed to him. Thus, while the work is one of free imagination, it is also based on a certain amount of definite history.

Its contents are so diverse that it is almost inevitable to regard it, not as a unity but as a compilation from different sources in which Hebrew prophecy, a certain amount of Babylonian mythology, and other materials which we are not now able to detect, have been put together, probably at the close of the first century or the beginning of the second. It may have been primarily a Jewish document worked over afterwards by a Christian hand; or, with the relation reversed, a Christian document worked over by a Jewish scribe.

One point which seems certain is that the writer's vision is entirely confined to his own age, and that he is dealing with more or less contemporary events from which he draws deductions as to the end of the present régime. It is the usual characteristic with the prophecies in the Scriptures that they "foreshorten" history. Isaiah, for instance, when he has to deal with the Day of the Lord, that is to say the day of God's judgment upon the nation for its sins, not only regards it as close at hand, but discerns its imminence in the Assyrian invasion. So, too, here and there in the Gospels, we observe a tendency to identify the second coming of the Messiah with the destruction of Jerusalem. In similar fashion the writer of the Apocalypse makes his Day of the Lord synchronise with the destruction of the Roman Imperial power. It is natural enough that men of fervent faith, living in times of a cosmic catastrophe, should imagine that they were on the eve of the demolition of the old world and the establishment of a New Heaven and a New Earth. We observe a precisely similar tendency in some of the writers about the great war of 1914-1915.

The composite character of the book can be seen by a very brief analysis.

- (1) Chap. i. 1-8. Introduction and author's prefaces.
- (2) Chap. i. 9.—iii. 22. Messages to the Seven Churches.
- (3) A long section, from Chap. iv. 1—xvi. 21. Various visions in which are foretold the events preceding the Fall of Rome, and including the Seven Seals, the Seven Trumpets, the great sign in Heaven, another sign in Heaven, and the Seven Vials.
- (4) Chap. xvii., xviii. The Fall of Rome.
- (5) Chap. xix. The Second Coming of Christ.

(6) Chap. xx. *The Final Judgment.*

(7) Chap. xxi.—xxii. 9. *A New Heaven and a New Earth.*

(8) Chap. xxii. 10–21. *Epilogue.*

As to the date and author there is much controversy. It is not very probable that the same author wrote both the Gospel and the Apocalypse. The style, the language, the character of the two books are essentially different. For instance, the Spirit is not what the Gospel delineates, but purely the Spirit of prophecy. The "friend of God" (John xv. 15) has become his "slave" (Rev. xxii. 3), and there is no stress whatsoever laid upon the love and Fatherhood of God in the Apocalypse, such as we should expect from the author of the Gospel.

The writer expressly tells us that he was John who was exiled in the Isle of Patmos, while the other Johannine books are anonymous. On the whole, it seems likely that this John was John the presbyter. As to the date, early tradition assigned the work to the time of Domitian's persecution, because "Cæsar-worship," or in other words "the worship of the Beast," was not taken very seriously before the reign of Domitian. There are, however, signs of an earlier date. For instance, the first thirteen verses of chapter xi. must have been written before the fall of Jerusalem, A.D. 70.

As to the difficult passage (xvii. 9–11) it is almost impossible to arrive at any certainty. By the Seven Heads, of course, is clearly meant the Seven Roman Emperors, of whom the sixth is now reigning, but we do not know whether the author began with Julius Cæsar or with Augustus, or how far the year of anarchy after the death of Nero is to be taken into account. Perhaps the passage was written in the time of Vespasian. The "number of the Beast" is, of course, an allusion to Nero the great persecutor. After Nero's death a rumour spread that he was not dead, but would return at the head of the Parthians to destroy Rome. It may be that our author thinks that Domitian is Nero restored to life in this strange fashion. But here we are moving in a world of uncertainty.

At all events the Roman Empire is clearly the Seven-headed Beast of chapter xiii. warring against the saints. Rome is the great harlot that sits upon seven mountains (xvii. 3–9), "drunk with the blood of the saints and of the martyrs" (xvii. 6), the mystic Babylon (xiv. 8, xvii. 5, xviii. 2, 10, 21). Rome had been the scene of many martyrdoms, and at the time when the author is writing a great persecution is going on, inaugurated by the State and carried out with relentless ferocity. John of Patmos is anxious to console his fellow-believers under these trials. He never says the persecution is to cease; on the contrary, the persecution is to increase. Nevertheless, he would fix the minds of the devout on the near future when Christianity is to win an ultimate victory. The Roman Empire will fall, the ascended Christ will return.

It is suggested with some plausibility that the Apocalypse may have an earlier date than the Gospel of John, but the chronological difficulties are very great. We can only say in general terms that the book may be placed somewhere between A.D. 95 and A.D. 110.

1 THE Revelation of Jesus Christ, which God gave unto him,
to shew unto his servants things which must shortly come to
pass; and he sent and signified it by his angel unto his servant
John: who bare record of the word of God, and of the testimony 2
of Jesus Christ, and of all things that he saw. Blessed is he that 3
readeth, and they that hear the words of this prophecy, and keep
those things which are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: Grace be unto 4

you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne; 5 and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own 6 blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth 8 shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testi- 10 mony of Jesus Christ. I was in the spirit on the Lord's day, and 11 heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Lao- 12 dicea. And I turned to see the voice that spake with me. And 13 being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a 14 golden girdle. His head and *his* hairs *were* white like wool, *as* 15 white as snow; and his eyes *were* as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his 16 voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: 17 and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the 18 last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write *the things* which thou hast seen, and *the things* which are, 20 and *the things* which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

2 UNTO the angel of the church of Ephesus write; These *things* saith he that holdeth the seven stars in his right hand, who 2 walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear *them which are evil*: and thou hast tried *them which*

say *they* are apostles, and are not, and hast found them liars :
and hast borne, and hast patience, and for my name's sake hast 3
laboured, and hast not fainted. Nevertheless I have *somewhat* 4
against thee, because thou hast left thy first love. Remember 5
therefore from whence thou art fallen, and repent, and do the
first works ; or else I *will* come unto thee quickly, and will remove
thy candlestick out of his place, except thou repent. But this 6
thou hast, that thou hatest the deeds of the Nicolaitans, which I
also hate. He that hath an ear, let him hear what the Spirit 7
saith unto the churches ; To him that overcometh will I give to
eat of the tree of life, which is in the midst of the paradise of
God.

And unto the angel of the church in Smyrna write ; These 8
things saith the first and the last, which was dead, and is alive ;
I know thy works, and tribulation, and poverty, (but thou art 9
rich) and I *know* the blasphemy of them which say they are Jews,
and are not, but *are* the synagogue of Satan. Fear none of 10
those things which thou shalt suffer : behold, the devil shall cast
some of you into prison, that ye may be tried ; and ye shall have
tribulation ten days : be thou faithful unto death, and I will give
thee a crown of life. He that hath an ear, let him hear what the 11
Spirit saith unto the churches ; He that overcometh shall not be
hurt of the second death.

And to the angel of the church in Pergamos write ; These 12
things saith he which hath the sharp sword with two edges ; I 13
know thy works, and where thou dwellest, *even* where Satan's
seat *is* : and thou holdest fast my name, and hast not denied my
faith, even in *those* days wherein Antipas *was* my faithful martyr,
who was slain among you, where Satan dwelleth. But I have 14
a few *things* against thee, because thou hast there them that hold
the doctrine of Balaam, who taught Balac to cast a stumbling-
block before the children of Israel, to eat things sacrificed unto
idols, and to commit fornication. So hast thou also them that 15
hold the doctrine of the Nicolaitans, which *thing* I hate. Repent ; 16
or else I *will* come unto thee quickly, and will fight against them
with the sword of my mouth. He that hath an ear, let him hear 17
what the Spirit saith unto the churches ; To him that over-
cometh will I give to eat of the hidden manna, and will give him a
white stone, and in the stone a new name written, which no *man*
knoweth saving he that receiveth *it*.

And unto the angel of the church in Thyatira write ; These 18
things saith the Son of God, who hath his eyes like unto a flame
of fire, and his feet *are* like fine brass ; I know thy works, and 19
charity, and service, and faith, and thy patience, and thy works ;
and the last *to be* more than the first. Notwithstanding I have a 20
few *things* against thee, because thou sufferest *that* woman Jezabel,
which calleth herself a prophetess, to teach and to seduce my

servants to commit fornication, and to eat things sacrificed unto
 21 idols. And I gave her space to repent of her fornication; and
 22 she repented not. Behold, I *will* cast her into a bed, and them
 that commit adultery with her into great tribulation, except they
 23 repent of their deeds. And I will kill her children with death;
 and all the churches shall know that I am he which searcheth the
 reins and hearts: and I will give unto every one of you according
 24 to your works. But unto you I say, and unto the rest in Thyatira,
 as many as have not this doctrine, and which have not known the
 depths of Satan, as they speak; I will put upon you none other
 25 burden. But *that* which ye have *already* hold fast till I come.
 26 And he that overcometh, and keepeth my works unto the end,
 27 to him will I give power over the nations: and he shall rule them
 with a rod of iron; as the vessels of a potter *shall* they be broken
 28 to shivers: even as I received of my Father. And I will give
 29 him the morning star. He that hath an ear, let him hear what the
 Spirit saith unto the churches.

3 AND unto the angel of the church in Sardis write; These
things saith he that hath the seven spirits of God, and the seven
 stars; I know thy works, that thou hast a name that thou livest,
 2 and art dead. Be watchful, and strengthen the *things* which
 remain, that are ready to die: for I have not found thy works
 3 perfect before God. Remember therefore how thou hast re-
 ceived and heard, and hold fast, and repent. If therefore thou
 shalt not watch, I will come on thee as a thief, and thou shalt
 4 not know what hour I will come upon thee. Thou hast a few
 names even in Sardis, which have not defiled their garments;
 5 and they shall walk with me in white: for they are worthy. He
 that overcometh, the same shall be clothed in white raiment;
 and I will not blot out his name out of the book of life, but I will
 6 confess his name before my Father, and before his angels. He that
 hath an ear, let him hear what the Spirit saith unto the churches.
 7 And to the angel of the church in Philadelphia write; These
things saith he *that is* holy, he *that is* true, he that hath the key of
 David, he that openeth, and no *man* shutteth; and shutteth,
 8 and no *man* openeth; I know thy works: behold, I have set
 before thee an open door, and no *man* can shut it: for thou hast a
 little strength, and hast kept my word, and hast not denied my
 9 name. Behold, I *will* make *them* of the synagogue of Satan,
 which say they are Jews, and are not, but do lie; behold, I will
 make them to come and worship before thy feet, and to know
 10 that I have loved thee. Because thou hast kept the word of my
 patience, I also will keep thee from the hour of temptation,
 which shall come upon all the world, to try them that dwell
 11 upon the earth. Behold, I come quickly: hold *that* fast which
 12 thou hast, that no *man* take thy crown. Him that overcometh

will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God : and *I will write upon him* my new name. He that hath an ear, let him hear what the **13** Spirit saith unto the churches.

And unto the angel of the church of the Laodiceans write ; **14** These *things* saith the Amen, the faithful and true witness, the beginning of the creation of God ; I know thy works, that thou **15** art neither cold nor hot : I would thou wert cold or hot. So **16** *then* because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and **17** increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that **18** thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes *with* eyesalve, that thou mayest see. As **19** many as I love, I rebuke and chasten : be zealous therefore, and repent. Behold, I stand at the door, and knock : if any *man* **20** hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I **21** grant to sit with me in my throne, *even* as I also overcame, and am set down with my Father in his throne. He that hath an ear, **22** let him hear what the Spirit saith unto the churches.

4 AFTER this I looked, and behold, a door *was* opened in heaven : and the first voice which I heard *was* as *it were* of a trumpet talking with me ; which said, Come up hither, and I will shew thee *things* which must be hereafter. And immediately **2** I was in the spirit : and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a **3** jasper and a sardine stone : and *there was* a rainbow round about the throne, in sight like unto an emerald. And round about the **4** throne *were* four and twenty seats : and upon the seats I saw four and twenty elders sitting, clothed in white raiment ; and they had on their heads crowns of gold. And out of the throne **5** proceeded lightnings and thunderings and voices : and *there were* seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne *there was* a sea of glass **6** like unto crystal : and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind. And **7** the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. And the four beasts had each of them six wings **8** about *him* ; and *they were* full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty,

9 which was, and is, and is to come. And when *those* beasts give glory and honour and thanks to him that sat on the throne, who
10 liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
11 Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all *things*, and for thy pleasure they are and were created.

5 AND I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven
2 seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof ?
3 And no *man* in heaven, nor in earth, neither under the earth, was
4 able to open the book, neither to look thereon. And I wept much, because no *man* was found worthy to open and to read the book,
5 neither to look thereon. And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the root of
David, hath prevailed to open the book, and to loose the seven
6 seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as *it had been* slain, having seven horns and seven eyes, which are
7 the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon
8 the throne. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of *them* harps, and golden vials full of odours, which are
9 the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood out of every
10 kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests : and we shall reign on the earth.
11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of
12 thousands ; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength,
13 and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon
14 the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

6 AND I saw when the Lamb opened one of the seals, and I heard, as *it were* the noise of thunder, one of the four beasts

saying, Come and see. And I saw, and behold a white horse : 2
and he that sat on him had a bow ; and a crown was given unto
him : and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second 3
beast say, Come and see. And there went out another horse 4
that was red : and *power* was given to him that sat thereon to
take peace from the earth, and that they should kill one another :
and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast 5
say, Come and see. And I beheld, and lo a black horse ; and he 6
that sat on him had a pair of balances in his hand. And I heard
a voice in the midst of the four beasts say, A measure of wheat
for a penny, and three measures of barley for a penny ; and see
thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of 7
the fourth beast say, Come and see. And I looked, and behold 8
a pale horse : and his name that sat on him *was* Death, and Hell
followed with him. And power was given unto them over the
fourth *part* of the earth, to kill with sword, and with hunger, and
with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar 9
the souls of them that were slain for the word of God, and for the
testimony which they held : and they cried with a loud voice, 10
saying, How long, O Lord, holy and true, dost thou not judge
and avenge our blood on them that dwell on the earth ? And 11
white robes were given unto every one of them ; and it was said
unto them, that they should rest yet for a little season, until their
fellowservants also and their brethren, that should be killed as
they *were*, should be fulfilled.

And I beheld when he had opened the sixth seal, and lo, there 12
was a great earthquake ; and the sun became black as sackcloth
of hair, and the moon became as blood ; and the stars of heaven 13
fell unto the earth, *even* as a fig tree casteth her untimely figs,
when she is shaken of a mighty wind. And the heaven departed 14
as a scrole when it is rolled together ; and every mountain and
island were moved out of their places. And the kings of the 15
earth, and the great men, and the rich *men*, and the chief captains,
and the mighty *men*, and every bondman, and every free *man*,
hid themselves in the dens and in the rocks of the mountains ;
and said to the mountains and rocks, Fall on us, and hide us 16
from the face of him that sitteth on the throne, and from the
wrath of the Lamb : for the great day of his wrath is come ; and 17
who shall be able to stand ?

7 AND after these *things* I saw four angels standing on the four
corners of the earth, holding the four winds of the earth, that
the wind should not blow on the earth, nor on the sea, nor on any

- 2 tree. And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I 4 heard the number of them which were sealed : *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*
- 5 Of the tribe of *Juda were sealed twelve thousand.*
 Of the tribe of *Reuben were sealed twelve thousand.*
 Of the tribe of *Gad were sealed twelve thousand.*
- 6 Of the tribe of *Aser were sealed twelve thousand.*
 Of the tribe of *Nephthalim were sealed twelve thousand.*
 Of the tribe of *Manasses were sealed twelve thousand.*
- 7 Of the tribe of *Simeon were sealed twelve thousand.*
 Of the tribe of *Levi were sealed twelve thousand.*
 Of the tribe of *Isachar were sealed twelve thousand.*
- 8 Of the tribe of *Zabulon were sealed twelve thousand.*
 Of the tribe of *Joseph were sealed twelve thousand.*
 Of the tribe of *Benjamin were sealed twelve thousand.*
- 9 After this I beheld, and lo, a great multitude, which no *man* could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed 10 with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the 11 throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and 12 fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever.
- 13 Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came 14 they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of 15 the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on 16 the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor 17 any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

8 AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

- 2 And I saw the seven angels which stood before God; and to 3 them were given seven trumpets. And another angel came and

stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third *part* of trees was burnt up, and all green grass was burnt up.

And the second angel sounded, and as *it were* a great mountain burning with fire was cast into the sea: and the third *part* of the sea became blood; and the third *part* of the creatures which were in the sea, and had life, died; and the third *part* of the ships were destroyed.

And the third angel sounded, and there fell a great star from heaven, burning as *it were* a lamp, and it fell upon the third *part* of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third *part* of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded, and the third *part* of the sun was smitten, and the third *part* of the moon, and the third *part* of the stars; so as the third *part* of them was darkened and the day shone not for a third *part* of it, and the night likewise. And beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.

9 AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green *thing*, neither any tree; but only *those* men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall

7 flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it *were* crowns like gold, and their faces *were* as the faces of men. 8 And they had hair as the hair of women, and their teeth *were* as the teeth of lions. And they had breastplates, as it *were* breastplates of iron; and the sound of their wings *was* as the sound of 10 chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and 11 their power *was* to hurt men five months. And they had a king over them *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath 12 his name Apollyon. One woe is past; and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four 14 horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are 15 bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, 16 and a year, for to slay the third *part* of men. And the number of the army of the horsemen *were* two hundred thousand thousand: 17 and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses 18 *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third *part* 19 of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in 20 their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues *yet* repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of 21 wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

10 AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his 2 face *was* as it *were* the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon 3 the sea, and his left foot on the earth, and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders 4 uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up *those things* which the seven 5 thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to

heaven, and sware by him that liveth for ever and ever, who 6
 created heaven, and the *things* that therein are, and the earth,
 and the *things* that therein are, and the sea, and the *things* which
 are therein, that there should be time no longer : but in the days 7
 of the voice of the seventh angel, when he shall begin to sound,
 the mystery of God should be finished, as he hath declared to his
 servants the prophets.

And the voice which I heard from heaven spake unto me again, 8
 and said, Go *and* take the little book which is open in the hand
 of the angel which standeth upon the sea and upon the earth.
 And I went unto the angel, and said unto him, Give me the little 9
 book. And he said unto me, Take *it*, and eat it up; and it shall
 make thy belly bitter, but it shall be in thy mouth sweet as honey.
 And I took the little book out of the angel's hand, and ate it up; 10
 and it was in my mouth sweet as honey : and as soon as I had
 eaten it, my belly was bitter. And he said unto me, Thou must 11
 prophesy again before many peoples, and nations, and tongues,
 and kings.

11 AND there was given me a reed like unto a rod : and the
 angel stood, saying, Rise, and measure the temple of God, and
 the altar, and them that worship therein. But the court which 2
 is without the temple leave out, and measure it not; for it is
 given unto the Gentiles : and the holy city shall they tread under
 foot forty *and* two months. And I will give *power* unto my two 3
 witnesses, and they shall prophesy a thousand two hundred *and*
 threescore days, clothed in sackcloth. These are the two olive 4
 trees, and the two candlesticks standing before the God of the
 earth. And if any *man* will hurt them, fire proceedeth out of 5
 their mouth, and devoureth their enemies : and if any *man* will
 hurt them, he must in this manner be killed. These have power 6
 to shut heaven, that it rain not in the days of their prophecy :
 and have power over waters to turn them to blood, and to smite 7
 the earth with all plagues, as often as they will. And when they
 shall have finished their testimony, the beast that ascendeth
 out of the bottomless *pit* shall make war against them, and shall 8
 overcome them, and kill them. And their dead bodies *shall lie*
 in the street of the great city, which spiritually is called Sodom 9
 and Egypt, where also our Lord was crucified. And *they* of
 the people and kindreds and tongues and nations shall see their
 dead bodies three days and a half, and shall not suffer their dead
 bodies to be put in graves. And they that dwell upon the earth 10
 shall rejoice over them, and make merry, and shall send gifts
 one to another; because these two prophets tormented them that
 dwelt on the earth. And after three days and a half the spirit 11
 of life from God entered into them, and they stood upon their
 feet; and great fear fell upon them which saw them. And they 12

- heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies
13 beheld them. And the same hour was there a great earthquake, and the tenth *part* of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted,
14 and gave glory to the God of heaven. The second woe is past; and behold, the third woe cometh quickly.
- 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of *this* world are become *the* kingdoms of our Lord, and of his Christ; and he shall reign for
16 ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,
17 saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to *thee* thy
18 great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that *they* should be judged, and that *thou* shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.
- 19 And the temple of God was opened in heaven, and there was seen in his temple, the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. 12 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and
2 upon her head a crown of twelve stars: and she being with child
3 cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon
4 his heads. And his tail drew the third *part* of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child
5 as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was
6 caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.
- 7 And there was war in heaven: Michael and his angels fought
8 against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.
- 9 And the great dragon was cast out, *that* old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
- 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which

accused them before our God day and night. And they over- 11
came him by the blood of the Lamb, and by the word of their
testimony; and they loved not their lives unto the death. There- 12
fore rejoice, ye heavens, and ye that dwell in them. Woe to
the inhabitants of the earth and of the sea! for the devil is come
down unto you, having great wrath, because he knoweth that he
hath *but* a short time.

And when the dragon saw that he was cast unto the earth, 13
he persecuted the woman which brought forth the man *child*.
And to the woman were given two wings of a great eagle, that 14
she might fly into the wilderness, into her place, where she is
nourished for a time, and times, and half a time, from the face
of the serpent. And the serpent cast out of his mouth water 15
as a flood after the woman, that he might cause her to be carried
away of the flood. And the earth helped the woman, and the 16
earth opened her mouth, and swallowed up the flood which the
dragon cast out of his mouth. And the dragon was wroth with 17
the woman, and went to make war with the remnant of her
seed, which keep the commandments of God, and have the
testimony of Jesus Christ.

13 AND I stood upon the sand of the sea, and saw a beast
rise up out of the sea, having seven heads and ten horns, and
upon his horns ten crowns, and upon his heads the name of
blasphemy. And the beast which I saw was like unto a leopard, 2
and his feet *were* as *the feet* of a bear, and his mouth as the mouth
of a lion: and the dragon gave him his power, and his seat, and
great authority. And I saw one of his heads as *it were* wounded 3
to death; and his deadly wound was healed: and all the world
wondered after the beast. And they worshipped the dragon 4
which gave power unto the beast: and they worshipped the
beast, saying, Who *is* like unto the beast? who is able to make
war with him? And there was given unto him a mouth speaking 5
great *things* and blasphemies; and power was given unto him
to continue forty *and* two months. And he opened his mouth 6
in blasphemy against God, to blaspheme his name, and his
tabernacle, and them that dwell in heaven. And it was given 7
unto him to make war with the saints, and to overcome them:
and power was given him over all kindreds, and tongues, and
nations. And all that dwell upon the earth shall worship him, 8
whose names are not written in the book of life of the Lamb slain
from the foundation of the world. If any *man* have an ear, 9
let him hear. He that leadeth into captivity *shall* go into 10
captivity: he that killeth with the sword must be killed with
the sword. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of the earth; and 11
he had two horns like a lamb, and he spake as a dragon. And 12

he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the
13 first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven
14 on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of *those* miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that *they* should make an image to the beast, which had
15 the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship
16 the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a
17 mark in their right hand, or in their foreheads: and that no *man* might buy or sell, save he that had the mark, or the name
18 of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

14 AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his
2 Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with
3 their harps: and they sung as *it were* a new song before the throne, and before the four beasts, and the elders: and no *man* could learn *that* song but the hundred *and* forty *and* four thousand,
4 which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God
5 and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.
6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
7 saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
8 And there followed another angel, saying, Babylon is fallen, is fallen, *that* great city, because she made all nations drink
9 of the wine of the wrath of her fornication. And *the* third angel followed them, saying with a loud voice, If any *man* worship the beast and his image, and receive *his* mark in his forehead,
10 or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his

indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever 11 and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that 12 keep the commandments of God, and the faith of Jesus. And 13 I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

And I looked, and behold a white cloud, and upon the cloud 14 one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came 15 out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he 16 that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

And another angel came out of the temple which is in heaven, 17 he also having a sharp sickle. And another angel came out from 18 the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into 19 the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was 20 trodden without the city, and blood came out of the winepress, *even* unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

15 AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as *it were* a sea of glass mingled 2 with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having *the* harps of God. And they sing the song of Moses the servant of God, and the 3 song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? 4 for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

And after that I looked, and behold, the temple of the taber- 5 nacle of the testimony in heaven was opened: and the seven 6 angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with

7 golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for
8 ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no *man* was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

16 AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath
2 of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man* : and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and
5 fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art,
6 and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast
7 given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and
9 *power* was given unto him to scorch men with fire. And men were scorched *with* great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the
beast; and his kingdom was full of darkness; and they gnawed
11 their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river
Euphrates; and the water thereof was dried up, that the way
13 of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the
14 false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the

throne, saying, It is done. And there were voices, and thunders, 18
and lightnings; and there was a great earthquake, such as was
not since men were upon the earth, so mighty an earthquake,
and so great. And the great city was *divided* into three parts, 19
and the cities of the nations fell: and great Babylon came in
remembrance before God, to give unto her the cup of the wine
of the fierceness of his wrath. And every island fled *away*, and 20
the mountains were not found. And there fell upon men a 21
great hail out of heaven, *every stone* about the weight of a talent:
and men blasphemed God because of the plague of the hail;
for the plague thereof was exceeding great.

17 AND there came one of the seven angels which had the
seven vials, and talked with me, saying unto me, *Come* hither;
I will shew unto thee the judgment of the great whore that 2
sitteth upon many waters: with whom the kings of the earth 3
have committed fornication, and the inhabitants of the earth have
been made drunk with the wine of her fornication. So he carried 3
me away in the spirit into the wilderness: and I saw a woman
sit upon a scarlet coloured beast, full of names of blasphemy,
having seven heads and ten horns. And the woman was arrayed 4
in purple and scarlet colour, and decked with gold and precious
stone and pearls, having a golden cup in her hand full of abomina-
tions and filthiness of her fornication: and upon her forehead 5
was a name written, MYSTERY, BABYLON THE GREAT,
THE MOTHER OF HARLOTS AND ABOMINATIONS OF
THE EARTH. And I saw the woman drunken with the blood 6
of the saints, and with the blood of the martyrs of Jesus: and
when I saw her, I wondered *with* great admiration. And the 7
angel said unto me, Wherefore didst thou marvel? I will tell
thee the mystery of the woman, and of the beast that carrieth
her, which hath the seven heads and ten horns. The beast that 8
thou sawest was, and is not; and shall ascend out of the bottom-
less *pit*, and go into perdition: and they that dwell on the earth
shall wonder, whose names were not written in the book of life
from the foundation of the world, when they behold the beast
that was, and is not, and yet is. *And here is* the mind which 9
hath wisdom. The seven heads are seven mountains, on which
the woman sitteth. And there are seven kings: five are fallen, 10
and one is, *and* the other is not yet come; and when he cometh,
he must continue a short *space*. And the beast that was, and 11
is not, even he is the eighth, and is of the seven, and goeth into
perdition. And the ten horns which thou sawest are ten kings, 12
which have received no kingdom as yet; but receive power as
kings one hour with the beast. These have one mind, and shall 13
give their power and strength unto the beast. These shall make 14
war with the Lamb, and the Lamb shall overcome them: for

he is Lord of lords, and King of kings : and they that are with
15 him *are* called, and chosen, and faithful. And he saith unto me,
The waters which thou sawest, where the whore sitteth, are
16 peoples, and multitudes, and nations, and tongues. And the
ten horns which thou sawest upon the beast, these shall hate the
whore, and shall make her desolate and naked, and shall eat
17 her flesh, and burn her with fire. For God hath put in their
hearts to fulfil his will, and to agree, and give their kingdom
18 unto the beast, until the words of God shall be fulfilled. And the
woman which thou sawest is *that* great city, which reigneth over
the kings of the earth.

18 AND after these *things* I saw another angel come down from
heaven, having great power; and the earth was lightened with
2 his glory. And he cried mightily with a strong voice, saying,

Babylon the great is fallen, is fallen,
And is become the habitation of devils,
And the hold of every foul spirit,
And a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her forni-
cation,
And the kings of the earth have committed fornication with her,
And the merchants of the earth are waxed rich through the
abundance of her delicacies.

4 And I heard another voice from heaven, saying,

Come out of her, my people,
That ye be not partakers of her sins,
And that ye receive not of her plagues.

5 For her sins have reached unto heaven,
And God hath remembered her iniquities.

6 Reward her even as she rewarded you,
And double unto her double according to her works :
In the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously,
So much torment and sorrow give her :
For she saith in her heart, I sit a queen,
And am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day,
Death, and mourning, and famine;
And she shall be utterly burnt with fire :
For strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and
lived deliciously with her,
Shall bewail her, and lament for her,
When they shall see the smoke of her burning,

Standing afar off for the fear of her torment, 10
 Saying, Alas, alas, *that* great city Babylon, *that* mighty city !
 For in one hour is thy judgment come.
 And the merchants of the earth *shall* weep and mourn over her ; 11
 For no *man* buyeth their merchandise any more :
 The merchandise of gold, and silver, 12
 And precious stones, and of pearls,
 And fine linen, and purple, and silk, and scarlet,
 And all thyine wood, and all *manner* vessels of ivory,
 And all *manner* vessels of most precious wood,
 And of brass, and iron, and marble, 13
 And cinnamon, and odours,
 And ointments, and frankincense,
 And wine, and oil,
 And fine flour, and wheat,
 And beasts, and sheep, and horses, and chariots,
 And slaves, and souls of men.
 And the fruits that thy soul lusted after are departed from thee, 14
 And all *things which were* dainty and goodly are departed from
 thee,
 And thou shalt find them no more at all.
 The merchants of these *things*, which were made rich by her, 15
 Shall stand afar off for the fear of her torment,
 Weeping and wailing, and saying, 16
 Alas, alas, *that* great city,
 That was clothed in fine linen, and purple, and scarlet,
 And decked with gold, and precious stones, and pearls :
 For in one hour so great riches is come to nought. 17
 And every shipmaster, and all the company in ships,
 And sailers, and as many as trade by sea,
 Stood afar off, and cried 18
 When they saw the smoke of her burning, saying,
 What *city is* like unto *this* great city ?
 And they cast dust on their heads, 19
 And cried, weeping and wailing, saying,
 Alas, alas, *that* great city,
 Wherein were made rich all that had ships in the sea by reason
 of her costliness :
 For in one hour is she made desolate.
 Rejoice over her, *thou* heaven, 20
 And ye holy apostles and prophets ;
 For God hath avenged you on her.
 And a mighty angel took up a stone like a great millstone, and 21
 cast it into the sea, saying,
 Thus with violence shall *that* great city Babylon be thrown down,
 and shall be found no more at all.

- 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee;
 And no craftsman, of whatsoever craft *he be*, shall be found any more in thee;
 And the sound of a millstone shall be heard no more at all in thee;
 23 And the light of a candle shall shine no more at all in thee;
 And the voice of the bridegroom and of the bride shall be heard no more at all in thee :
 For thy merchants were the great men of the earth;
 For by thy sorceries were all nations deceived.
 24 And in her was found the blood of prophets, and of saints,
 And of all that were slain upon the earth.

- 19 AND after these *things* I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour,
 2 and power, unto the Lord our God : for true and righteous *are* his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the
 3 blood of his servants at her hand. And again they said, Alleluia.
 4 And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped
 5 God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his
 6 servants, and ye that fear him, both small and great. And I heard as *it were* the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,
 7 Alleluia : for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him : for the marriage of
 8 the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.
 9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me,
 10 These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See *thou do it* not : I am thy fellowservant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.
 11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness
 12 he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name
 13 written, that no *man* knew, but *he* himself. And he *was* clothed with a vesture dipt in blood : and his name is called The Word
 14 of God. And the armies which were in heaven followed him
 15 upon white horses, clothed in fine linen, white and clean. And

out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh ¹⁶ a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun ; and he cried with a ¹⁷ loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of ¹⁸ captains, and the flesh of mighty *men*, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the ¹⁹ kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that ²⁰ wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. *These* both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword ²¹ of him that sat upon the horse, which *sword* proceeded out of his mouth : and all the fowls were filled with their flesh.

20 AND I saw an angel come down from heaven, having the key of the bottomless *pit* and a great chain in his hand. And he ² laid hold on the dragon, *that* old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the ³ bottomless *pit*, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

And I saw thrones, and they sat upon them, and judgment ⁴ was given unto them : and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years. But ⁵ the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection. Blessed and holy ⁶ *is* he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be ⁷ loosed out of his prison, and shall go out to deceive the nations ⁸ which are in the four quarters of the earth, Gog and Magog, to gather them together to battle : the number of whom *is* as the sand of the sea. And they went up on the breadth of the ⁹ earth, and compassed the camp of the saints about, and the

beloved city : and fire came down from God out of heaven, and
10 devoured them. And the devil that deceived them was cast
into the lake of fire and brimstone, where the beast and the false
prophet *are*, and shall be tormented day and night for ever and
ever.

11 And I saw a great white throne, and him that sat on it, from
whose face the earth and the heaven fled *away* ; and there was
12 found no place for them. And I saw the dead, small and great,
stand before God ; and the books were opened : and another
book was opened, which is *the book of life* : and the dead were
judged out of those *things* which were written in the books,
13 according to their works. And the sea gave up the dead which
were in it ; and death and hell delivered up the dead which were
in them : and they were judged every man according to their
14 works. And death and hell were cast into the lake of fire. This
15 is the second death. And whosoever was not found written in
the book of life was cast into the lake of fire.

21 AND I saw a new heaven and a new earth : for the first
heaven and the first earth were passed away ; and there was
2 no more sea. And I John saw the holy city, new Jerusalem,
coming down from God out of heaven, prepared as a bride
3 adorned for her husband. And I heard a great voice out of
heaven saying, Behold, the tabernacle of God *is* with men, and
he will dwell with them, and they shall be his people, and God
4 himself shall be with them, *and be* their God. And God shall
wipe away all tears from their eyes ; and there shall be no more
death, neither sorrow, nor crying, neither shall there be any
5 more pain : for the former *things* are passed away. And he
that sat upon the throne said, Behold, I make all *things* new.
And he said unto me, Write : for these words are true and faith-
6 ful. And he said unto me, It is done. I am Alpha and Omega,
the beginning and the end. I will give unto him that is athirst
7 of the fountain of the water of life freely. He that overcometh
shall inherit all *things* ; and I will be his God, and he shall be
8 my son. But the fearful, and unbelieving, and the abominable,
and murderers, and whoremongers, and sorcerers, and idolaters,
and all liars, shall have their part in the lake which burneth with
fire and brimstone : which is the second death.

9 And there came unto me one of the seven angels which had the
seven vials full of the seven last plagues, and talked with me,
saying, *Come* hither, I will shew thee the bride, the Lamb's wife.
10 And he carried me away in the spirit to a great and high mountain,
and shewed me *that* great city, the holy Jerusalem, descending
11 out of heaven from God, having the glory of God : and her light
was like unto a stone most precious, *even* like a jasper stone,
12 clear as crystal ; and had a wall great and high, and had twelve

gates, and at the gates twelve angels, and names written *thereon*, which are *the names* of the twelve tribes of the children of Israel : on the east three gates ; on the north three gates ; on the south 13 three gates ; and on the west three gates. And the wall of the 14 city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden 15 reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as 16 large as the breadth : and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, 17 an hundred *and forty and four* cubits, *according to* the measure of a man, that is, of the angel. And the building of the wall 18 of it was of jasper : and the city *was* pure gold, like unto clear glass. And the foundations of the wall of the city *were* garnished 19 with all *manner of* precious stones. The first foundation *was* jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; 20 the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates *were* twelve pearls ; every 21 several gate was of one pearl : and the street of the city *was* pure gold, as *it were* transparent glass. And I saw no temple 22 therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of 23 the moon, to shine in it : for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which 24 are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it. And the gates of it shall 25 not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into 26 it. And there shall in no wise enter into it any *thing* that defileth, 27 neither *whatsoever* worketh abomination, or *maketh* a lie : but they which are written in the Lamb's book of life. 22 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst 2 of the street of it, and of either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, and yielded her fruit every month : and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse : but the 3 throne of God and of the Lamb shall be in it ; and his servants shall serve him : and they shall see his face ; and his name 4 shall be in their foreheads. And there shall be no night there ; 5 and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

And he said unto me, These sayings *are* faithful and true : 6 and the Lord God of the holy prophets sent his angel to shew

- 7 unto his servants *the things* which must shortly be done. Behold, I come quickly : blessed *is* he that keepeth the sayings of the prophecy of this book.
- 8 And I John saw these *things*, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of
9 the angel which shewed me these *things*. Then saith he unto me, See *thou do it* not : for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of
10 this book : worship God. And he saith unto me, Seal not the sayings of the prophecy of this book : for the time is at hand.
11 He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and *he that is* righteous, let him be righteous
12 still : and *he that is* holy, let him be holy still. And behold, I come quickly ; and my reward *is* with me, to give every man
13 according as his work shall be. I am Alpha and Omega, the
14 beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.
- 16 I Jesus have sent mine angel to testify unto you these *things* in the churches. I am the root and the offspring of David, *and*
17 the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water
18 of life freely. For I testify unto every *man* that heareth the words of the prophecy of this book, If any *man* shall add unto these *things*, God shall add unto him the plagues that are written
19 in this book : and if any *man* shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from the things*
20 which are written in this book. He which testifieth these *things* saith, Surely I come quickly. Amen. Even so, come, Lord
21 Jesus. The grace of our Lord Jesus Christ *be* with you all. Amen.

INDEX

- Abbott, E. A., 311
 Acts of the Apostles, style and language of, xviii; the growth of the Church, xxiv, xxv; admission of the Gentiles into the Church, xxxvii; authorship discussed, 259; historical correctness of, 259; date of, 260
 Æschines, xli
 Antiquities of Josephus, vi
 Apocalypse, the, ungrammatical Greek of, xviii; character of, 358; analysis of, 358; date and authorship of, 359; interpretation of the Seven Heads, 359
 Apollos, Epistle to the Hebrews attributed to, xvii, 72
 Apuleius, the "Golden Ass" of, xli
 Aramaic, influence of, on writings of the New Testament, xvii, xviii-xix, 131
 Attis, the cult of, xl

 Babylonian mythology, influence of, v, xli, 358
 Barnabas, suggested writer of the Epistle to the Hebrews, 72
 Barnes, Prof. Emery, vi
 Baur, xiv; destructive criticism of, xxiii; quoted, 309, 313
 Burkitt, Prof., vi

 Christianity, gradual growth of, xvi; discussed, xxiii; evolution of, xxv; as a universal religion, xxxvii; as a Mystery religion, xlii
 "Christ-Myth," theory of, v
 Church, the, growth of, xxiv; enlargement of, xxxiv-xxxvii; in Rome, 53
 Clement of Alexandria, fragments with reference to sacramental meals preserved by, xliii, 314
 Clement of Rome, 16, 53; suggested author of Epistle to the Hebrews, 72, 314
 Colossians, the Epistle to the, 86
 Conybeare, F. C., on the Christ-Myth theory, vi, viii
 Corinthians, Epistles to the, date and genuineness of, 16
 Cybele, the cult of, xl, xli

 Diaspora, xliii, xxiv
 Deissmann, Prof., his researches in common vernacular Greek, xx; quoted, xxi
 Demosthenes, *Oration on the Crown*, by, quoted, xli
 Drews, Dr., on the Christ-Myth theory, vi

 Ecclesiasticism, growth of, xvi
 Eleusis, mysteries of, xl
 Ephesians, the Epistle to the, 91; its relationship with Colossians, 91
 Epictetus, xl
 Eschatological Christ, vi; discussed, xxvii, xxviii, xxx

 Faith, Justification by, xliii, xxxv, xxxvi, xxxvii
 Frazer, Sir J. G., on the Christ-Myth theory, vi

 Galatians, Epistle to the, authorship of, and two main points of controversy, 46
 Gamaliel, 259
 Gentiles, admission of the, into the Church, xxxvii
 Gnosticism, xvi, 310
 Greeks, religions of the, xxxix, xl
 Grenfell, Dr., his researches in vernacular Greek, xx
 Growth of a Creed, xxii, xxiv, 311

 Harnack, Dr., vi; on historical accuracy of Luke, xv, xliii, 311
 Harris, Rendel, 314
 Hebrews, Epistle to the, literary merit of, vii, xix, xxii; suggested writers, of 72

- Hellenic Mystery Religions, influence of, on Christianity, vi, xvi
 Hunt, Dr., his researches in vernacular Greek, xx
- Ignatius, 16, 53, 314
 Irenæus, 259; on John, 314
 Isis, the cult of, xli
- Jahveh, xxix
 James, Epistle of, date of, xlii; the Greek of, xviii; date and authorship of, 3
 Johannine writings considered, 313-315
 John, the Gospel of, the Greek of, xviii; its dissimilitude to the other gospels, 313; writings attributed to, discussed, 313; date and authorship of, 313
 John, First Epistle of, considered, 351; Second Epistle of, to whom addressed, 356; Third Epistle of, date and authorship of, 357
 John of Jerusalem, 309
 John, the presbyter, writings ascribed to, 309, 313, 357, 359
 Jones, Rev. Maurice, quoted, vi, vii
 Josephus, 259
 Judaism, influence of, xvi
 Jude, the Epistle of, the Greek of, xviii; date and doctrines of, 126
- Koinê, common vernacular Greek, xix, xx
- Last Supper, the, 310
 Lightfoot, Bishop, quoted, 311
 "Logia," collection of sayings and discourses of Christ, 131, 132, 164
 "Logos," controversies concerning the word, v, 310, 311
 Luke, Gospel of, style and language of, xviii; historic accuracy of, xxiii; its relationship to the other gospels, 131-133; date and authorship of, 209
- Mark, Gospel of, poorness of the Greek of, the xviii; the Christ of, discussed, xxxvi; priority of, 131; considered, 135; Luke's indebtedness to, 209
 Matthew, Gospel of, date of, 131; system and teachings of, 133; authorship of, 164
- Messiah, the, characteristics of, xxix, xxx; Jesus believed himself to be, xxx; Luke's conception of, 133
 Mithraism, xvi, xxvi; considered, xl
 Moulton, Dr., his researches in vernacular Greek, xx
 Mystery Religions, influence of, on Christianity, vi, xvi; discussed, xxxix-xliii
- Neronian persecution, xiii
 New Testament, the, modern criticism of, v; chronological order of the books of, xiii; difference between nineteenth-century and present-day criticism of, xiv-xvi; Greek of, discussed, xvii-xxi
- Onesimus, xxii
Oration on the Crown, quoted, xli
 Orpheus, cult of, xxvi
 Osiris, cult of, xl
- Papias, quoted, 132, 135; on John, 314
 Paul, his indebtedness to Mystery Religions, discussed, vi; on the Second Coming of Christ, vii; on Justification by Faith, xiii; authenticity of Epistles of, xv; theological ideas of, xv; style and language of writings of, xviii; quoted, xxii; missionary work of, xxiv; doctrines formulated by, xxv-xxvi; personality and influence of, xxxii; his representation of Christ, xxxiii-xxxiv; the enlargement of the Church due to, xxxiv-xxxviii; his acquaintance of and indebtedness to the existing Mystery Religions of his time, discussed, xxxix-xliii; Epistles of, 9; his Epistles to the Corinthians, discussed, 16; to the Galatians, 146; to the Romans, 53; Hebrews not written by, 72; Epistles written in captivity, 86, 91; Epistle to the Philippians, 98; Timothy not written by, 105; accompanied by Luke on his missionary journeys, 259
- Pauline Epistles, the, doctrines of, xxxiii; the Christ of the Gospel narrative contrasted with the Christ of the, xxxiv-xxxvii; considered, 9

- Peter, Epistles of, the Greek of, xviii; First Epistle of, date and authorship of, 117; Second Epistle of, connected with that of Jude, 122
- Philemon, Epistle to, xxi, 103
- Philippians, the Epistle to the, 98; written in captivity, 98
- Plato, his representation of Socrates, 311
- Polycarp, 16, 53, 314
- Prisca and Aquila, the Epistle to the Hebrews attributed to, 72
- "Q," document called, 131, 132; date of, 133; Matthew possible author of, 164
- Ramsay, Sir William, on the historical accuracy of Luke, xv, xxiii; his researches in vernacular Greek, xx
- Revelation of John, *see* the Apocalypse.
- Robertson, J. M., on the Christ-Myth theory, vi
- Romans, Epistle to the, date and authorship of, 53; two great sections, 53
- Schweitzer, quoted, vii
- Second Coming of Christ, the, vii; Paul's belief in the speedy, 9
- Seneca, xl
- Septuagint, Paul's knowledge of, xxxix
- Serapis, the cult of, xl
- Silas, suggested writer of the we-sections of the Acts, 259
- Socrates, as represented by Plato and Xenophon, 311
- Stephen, the first Martyr, xlii
- Stoic philosophy, influence of, xvi; considered, xxxix, xl
- Synoptic Gospels, date of, xiii; considered, 131; Christ of the Pauline Epistle contrasted with the Christ of the, xxxiv-xxxvii; considered, 131-133
- Tacitus, reference to Crucifixion in, vi
- Tertullian, 314
- Theophilus, Luke's Gospel written for, 209; Acts of the Apostles addressed to, 259
- Thessalonians, Epistles to the, 9, 10
- Theudas, 259
- Timothy, Epistle to, date and authorship of, 105; suggested writer of the we-sections of the Acts, 259
- Titus, Epistle to, authorship and doctrine of, 114; suggested writer of the we-sections of the Acts, 259
- Tübingen School of criticism, xiv, xvi; contrast of modern criticism to, xxiii, 259
- Ur-Markus, 132
- Weiss, Johannes, quoted, vii
- We-sections of the Acts, 259
- Westcott, Bishop B. F., quoted, 311, 351
- Xenophon, his representation of Socrates, 311

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